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THE

MENNONITE.

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FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3 : 11.

"GOD KNOWS."

God knows—ah, yes! what countless things
Are hidden from this human sight,
That we can only leave with Him
Till dawns the glorious Morning Light.
Unnumbered graves on unknown hills,
Like that on lonely Nebo's mount,
Forgotten or unknown by man,
And only God Himself keeps count.

God knows—ah, yes! the mysteries
That weary many an aching heart
By Him are seen and understood,
Who reads each secret, hidden part.
He knows just why that good must go,
He knows just why this ill must stay.
We cannot know. We only "trust,"
Remembering that God knows the way.

God knows—ah, yes! what comfort 'tis,
To know the eye that never sleeps
Sees all that is,—and every life,
In ever watchful memory keeps.
He knows the hopes yet unfulfilled,
He knows the plans—the loss, the gain;
He reads each thought of every soul,
He feels it all—the joy, the pain.

God knows—ah, yes! He knows the heart,
He looks beyond that seen by man,
And reads the motive pure and true
That lived before mistakes began.
He sees the aim and not the deed,
And "wrong" in man's sight oft may claim
From God's just judgment the "Well done,
For thou hast labored *In My Name*."

God knows—ah, yes! Our Father knows
The last one of His children's needs.
He knows the want of every heart
Far better than the heart that pleads.
He knows all things, and this we know,
"He doeth all things for the best."
Then gladly we can leave all there
Safe in our Father's care to rest.

WE must be here to work; and men who work, can only work for men, and not to work in vain, must comprehend humanity, and so work humbly and raise men's bodies still by raising souls, as God did first.

For the Mennonite.

TAKING UP ONE'S CROSS.

BY H. G. ALLEBACH.

"And he that taketh not his cross and followeth after me is not worthy of me." These words spoken by Christ convey an unmistakable meaning. The word "cross," one might think, fell from Christ's lips with a direct reference on his part to its literal meaning, for he knew that his apostles and later followers were, like himself, to die by actual crucifixion. But, later, when executions on the cross became obsolete, the word was bound to be interpreted in a figurative sense only and therefore to mean suffering for His sake.

Suffering for his sake! At first sight it well nigh stagger's one's mind to take in the idea of this phrase in the comprehensiveness of its scope, and the grimness of its associations. One is inclined to ask a little sceptically, "Is it possible in these enlightened times when man is no more molested for worshiping according to the dictates of his conscience, and when the foundation of the nation itself is laid upon Christian principles,—is it possible that one must still suffer for the faith?" And when we study the mediæval methods of cross-bearing, and consider with a sneer of derision, the folly of the monkish confounding of cross-bearing with hideous self-torture and know that this delusive theory of cross-bearing is now happily exploded, we are again prompted to ask ourselves, "What then is our cross?"

The question is not difficult to be answered. Christ answers it—If any man come after me, let him *deny himself*, etc. Who, after reading this, is still in the dark? What a flash of light is thrown upon this dubious subject!

Does our attempt to grasp the comprehensiveness of this phrase, "Suffering for His sake," still stagger the mind? It ought not. But we shall presently show how, notwithstanding all this clearness and radiance of Biblical exposition, men still grievously err and delude themselves; how they will follow the dictates of tradition instead of *common sense* in their construing of the above passage.

(1.) Some think that the eschewing of the common American style of costume is an act of self-denial. If so, then such believers must prove themselves to be eminently liable to seduction by the fascinations of dress, else they would not insist on condemning dress. A man never fights something that never confronts him. And the very fact that the above believers fight style of costume establishes the corresponding fact that the desire or lust for such costume prevails. If such lust does not prevail, then they are fighting after the manner of Don Quixote—attacking a wind mill fearing it to be a giant.

To be sure, one construction of the word "self-denial" will have us resist one's worldly lusts; and if tasty dress is such an object of lust to any one, then, to eschew it is certainly an act of self-denial on the part of such a one. But these believers claim that they have no lust for dress. Where then is there room or reason for self-denial? If there is no lust here there can be no occasion for denying it one's self. The fop who sacrifices all to his passion for posing as a tailor's dummy, and the giddy Miss whose gaudy rigging and trinkets are of more market value than herself—these are the ones for whom the voluntary putting off of dress is self-denial indeed. But not for such as are not disposed to pay much attention to dress. These facts should commend themselves.

(2.) Some claim that reforming their vicious tastes and habits alone constitutes the entire fulfilment of cross bearing. It is true that to such as are under the control of their evil passions and appetites, a manly striving toward emancipation from such yoke is the pith and morrow of self-denial. But, granted that they have freed themselves from this yoke, is there no longer occasion for acts of self-denial? And how about those who were carefully trained in their youth to shun all these vices, and have thus grown to be perfectly moral and faultless in their character? Have they no crosses to bear?

As a general rule, careful moral training during the growing and plastic period of a young person's life, will, unless he be in very untoward circumstances and sorely tried, make it easy for him to obey the Ten Commandments. He is no longer a barbarian, whose only delight is in killing, plundering, and grossly violating the laws of decency; nor, again is he devoid of veneration and a certain intuitive amount of spirituality. The greatest share of a young man's battle is very frequently fought by his disciplinarians. Godly parents nurture him a virtuous atmosphere and wholesome environments inculcate a healthy moral growth, the State educates him, and God casts his lot in pleasant places. He is what he is by virtue of all these prearranged blessings. Has he therefore no crosses to bear? Is he good and perfect enough? Are all his enemies conquered? Are there no obstacles left for himself to surmount?

If any feel inclined to answer "no" to this last question, to them I refer Paul's trenchant hortation, "Let no man seek his own, but every man another's wealth." One should think there certainly is enough material for self-denial hinted at in these words.

The Ten Commandments certainly teach us to do no one any harm, but do they therefore teach us to do one any good. Even if we are careful not to impoverish a man by not stealing his small share of this world's goods, we still are not enriching him. But Paul positively exhorts us to "seek another's wealth," to enrich him. To be sure, we are constantly laboring to enrich ourselves. Not counting casual instances of charity, or professional philanthropy (which still show how much man there can be in an individual) we must admit at a glance, that Paul's sentence was well-nigh vainly spoken. If the average man finds himself in this dilemma, either to assist his bankrupt neighbor and let his own business suffer

neglect, or to let his neighbor starve and hustle up his own business, he will prefer the latter course. Two grocers on the same block look with deadly jealousy on each other's aggressions, and mutually strive to outvie each other. A sober man orders a drink in presence of a weak creature who takes him for an example of right conduct, and who will naturally drink his own destruction. Merely for the pleasure of a glass, the strong man sought his own self-gratification, instead of refraining from giving the weak one a push forward down the road to ruin.

Do you not see, my moral, educated, young friend, the countless opportunities for denying yourself for other's welfare? that a life's observance of the Decalogue would not prompt you to love your fellow-man as you love yourself? And you, my elder friend, who have been checked in your passage down grade, and restored to the path of rectitude, do you not see that your cross-bearing is not yet at an end? You have hitherto been so kind to yourself in your struggles to save yourself,—will you not henceforth, be just as kind to your struggling neighbor?

Selfishness is, after all the last and worst enemy to be subdued by a Christian. It requires unceasing cross-bearing to attain to that ideal of love and charity toward all which the teachings and example of Christ inculcate.

For the Mennonite.

JOHN G. WOOLLEY.

BY JOSEPH S. TAYLOR.

The story of John B. Gough, as told by himself is familiar to the public. The story of the fall and conversion of John G. Woolley is not known in its entirety to any save his personal friends. There is not space here to relate how Woolley, after taking, at the request of the family physician, cod liver oil and whiskey to save himself from consumption, finally he began to decrease the dose of oil and increase the dose of whiskey, until at last the oil was forgotten entirely and the whiskey taken alone because it tasted good. At any rate, this is the way Woolley became a drunkard; as hopeless and helpless a slave to the drink habit as ever lived. By this time his fine talents had made him the foremost member of the Minneapolis bar, and he was elected district attorney of that thriving town. Then came a terriffic struggle between manhood and appetite, in which the latter triumphed completely, leaving the Woolley home in ruins; and the rum-crazed attorney left his town in disgrace and fled to New York. Here he was converted, and after working as an ordinary laborer at one dollar a day for some weeks, he was discovered by an enterprising life insurance company and employed at several hundred doilars per month. But he refused the most flattering offers of this kind and determined to spend his remaining days in testifying of the power of Christ in the salvation of the drunkard.

John G. Woolley is the Moody-Gough of the great Northwest. Make no mistake about John G. Woolley. He is the coming man. "Temperance evangelist"—would describe him if we were not in the habit of associating the term "evangelist" with emotional religion, sensational sermons and noisy, boisterous meetings. His preaching is the essence of simplicity. There is no ostentation, no display of rhetoric, no buffoonery. But there is dead earnestness and intense directness. There is in his speeches—for they are not sermons in the conventional sense—all the logic of John B. Finch, with more Gospel and less politics. That is one reason why I say John G. Woolley is the coming man. Recent temperance oratory has been all politics and no Gospel; so much so that Mr. Moody has been obliged rigidly to exclude it from his platform at Northfield. Only Mr. Woolley has been allowed to talk temperance at the famous college of colleges.

His is a new voice, and as yet almost a solitary voice as of one crying in the wilderness; and the burden of his message is, "Repent!" He does not hold out to the drunkard a pledge merely, nor a statutory law merely, but he speaks to him as an ambassador of Jesus Christ. Dr. M—— comes to him and says:

"Woolley, I am a drunkard; can

you help me?"

"Well," says my friend, "Doctor, what's the matter?"

"Woolley, I am alcoholized."

"But what's the matter, Doctor?"

"What do you mean, Mr. Woolley? I suppose my will is weak."

"Yes, Doctor, but what's the matter? You say your will is weak. Have you had a drink this morning?"

"Yes, sir."

"Well, how did you get it?"

"I got up at five o'clock and waited on a corner two hours for a friend to get it for me, as no one would sell it to me."

"And yet," continues Woolley, "you tell me your will is *weak*. I suspect it required a great deal of will power to get that whiskey, didn't it?"

"That's true," said the Doctor. "Well, Woolley, what *is* the matter?"

"The matter," said the former District Attorney of Minneapolis, "is that your will is not weak *but wicked!* You are a *bad* man. You have been living a *lie*. You have deceived your wife and your best friends. That's not weakness; that is gross wickedness."

Then Woolley went on to tell the Doctor how he himself had been saved from a drunkard's grave after having ruined his business, squandered his fortune and broken up his family. He preached Christ as the only Saviour of the drunkard.

"But," said the Doctor, who professed infidelity and was primed for an argument on religion, "I don't understand your doctrine about God."

"Understand about God?" interposed Woolley; well, I guess not. *You* understand *God?* Why, you haven't *mind* enough to understand God. You haven't mind enough to understand your duties to your wife. You haven't mind enough to be true to the memory of your dead mother. How do you ask to understand God? Now you have sent for me, and I tell you I have been cured of your disease. I ask you to try my remedy. I don't ask you to understand it. If I had sent for you and you had given me a pill to cure my cholera I should not have demanded of you to explain how a pill can cure a disease. I should have swallowed the pill because you told me others had tried it and obtained relief. Won't you take my remedy that way? Won't you get down and pray?"

He *did* pray. He called for his wife. He wept like a child, and made confession, and begged pardon of her and of heaven, and the next morning he came with smiles upon his countenance and assured Mr. Woolley that he had obtained pardon from both.

If you wonder about the permanence of work like this let me tell you how Mr. Woolley happened to make Lake City, Minnesota, his home. About two years ago he delivered a series of addresses in this town. Seventy-four men professed conversion and signed the pledge. Sixteen months later Mr. Woolley again had an appointment to speak in Lake City. He found that seventy of the seventy-four were still faithful, while four had fallen away; but two of these four renewed their pledges and are sober men to-day. Out of this remarkable work grew the movement to establish a permanent summer mission in Lake City.

A number of Mr. Woolley's friends purchased an island in Lake Pepin, a mile above town, containing three hundred and sixty acres, whereon it is proposed to erect a home for Mr. Woolley, a summer hotel and a hall for public meetings. The place is to be known as "Rest Island Summer Mission." It will be in charge of Mr. Woolley. It will be undenominational. It will afford rest, Bible study and a discussion by eminent specialists of current reforms. A large number of well-known men and women have already promised to take part in the opening exercises, in August, 1891. Among these are Rev. Dr. Deems, Church of the Strangers, New York; Theodore L. Cuyler, Brooklyn; Stephen Merritt, New York, and Frances E. Willard.

The mission will be similar to Mr. Moody's school at Northfield except that in it gospel temperance will be a prominent feature. It will be open six weeks. The rest of the time Mr. Woolley devotes to temperance work in every part of our country.

THOSE who hope for no other life are dead even for this.—*Goethe.*

THE TWO WOLDS.

The seas are quiet when the winds give o'er;
So calm are we when Passion is no more;
For then we see how vain it is to boast
Of fleeting things, so certain to be lost!

Clouds of affection, from our younger eyes
Conceal that emptiness which age descries;
The soul's dark cottage, battered and decayed,
Lets in new lights thro' chinks which Time has made.

Stronger by suffering, wiser we become
As we draw near to our Eternal Home;
Leaving the o'd, both worlds at once they view
Who stand upon the threshold of the new.

—*Waller.*

A CHINAMAN'S PRAYER.

One of the most remarkable proofs of the divine origin of Christianity, is its adaptation to the condition of men of all stations, and nationalities and the similiarity of its effects upon all. An instance of this characteristic is mentioned in a letter from Mr. Hager, of Hong Kong, to the *Missionary Herald.* He says:

"We have several inquirers who are studying the Bible with us every evening, and one of these is a man who I think has a remarkably clear conception of what a Christian ought to be. It is a joy to instruct him further in the truths of the gospel. In telling me his experience a few days since, he said that he firmly believed the gospel, but that when he prayed he often felt that God was not present, and he thought that one ought to be conscious of the full presence of God before entering the church. 'Sometimes,' said he, 'I have felt that God was very near me, and I always desire to feel in this way.' As I listened to his simple and honest testimony of how he prayed that God might protect him during a typhoon which raged here a month ago, and how that prayer was answered in a marvellous manner, I could not but feel that God had revealed some things to this poor heathen soul, which many Christians of our home lands had to learn, namely, the confidence that a child of God may have in the Father's care. This man heard the gospel for the first time last year, when I was living in a Chinese inn, and some three or four months ago he came again into the chapel and heard me speak. Thinking that a tract upon the religions of China would be an excellent thing to give him, I gave him one, with which he afterward returned, and hearing the gospel more perfectly from our helper, he has been growing into the Christian life ever since.

EXAMPLE BEFORE SPEECH.

The London *Daily News*, in an article prompted by a recently published book of Mr. Edwin Hodder on "Conquests of the Cross," makes the following remarks on the influence of life and character upon the heathen:

"Mr. Mackay, of Uganda, began as a mechanical engineer. In religious teaching by example, no doubt, craftmanship is the best of all helps. Mr. Mackay was a miracle worker with axe, and hammer, and saw. The 'native' seems best to apprehend goodness through service. The medical missionaries who have carried out the Gospel, according to Sir Edward Chadwick, are said to have given the people of India something like a new moral sense. John Eliot won the American Indians, not as a preacher alone, but as a social leader and civilizer. Character, of course, comes before all else as an influence for good. According to Livingstone, no one ever gains much influence in Africa without purity and uprightness. The savage seems to look first at what a man is, next at what he does, and only last at what he says. In this, as in so many other respects, he is very much like his civilized brother. Wherever his brother has gone wrong, it is in taking these things out of the proper order. Heroic dying is part of this truly noble art of being and doing."

MESSRS. PECK AND FISHER, two missionaries of the American S. S. Union, in Dakota, have held meetings in the south-east part of S. Dakota, where the crops have failed again this year and the people are very destitute of the ordinary comforts of life, yet anxious to obtain the spiritual bread that comes down from heaven. The missionaries gladly gave their services, paying their own expenses.

For the Mennonite.

GATHER THE CHILDREN.

Parents, Fathers, Mothers, are your children—your sons and daughters—safe? Have they repented of sin, confessed Christ before men, and are they identified with the Church and work of Christ? Are they living in "newness of life?" A few weeks ago a Christian mother, with tears running down her cheeks told us of her anxiety for the conversion of her two sons and a daughter. It is a pleasing attitude to see parents in sincere anxiety for the spiritual welfare of their children; Would to God there were more parents likewise anxiously concerned! Anxiety leads to prayer, and prayer leads to work, and prayer and work combined leads to the salvation of many. How many boys and girls, young men and young women are continually around us, that could be easily won for Christ, and better now than at any other period of life, if but the anxious burden of the soul was proved in real living faith and work. We are living in a time, now, more than ever before, that we must receive our children *young* into the church. Criticise who will, *God help us*, that *we* may never turn a child, capable of discerning right from wrong, away from seeking and accepting Christ; and from the sealing of such a covenant in the water of baptism. God speed the time that the prejudices against receiving the young into the Church may be removed, and that our ministers and helpers in the work may be set on fire with the spirit of God to feed nourish and lead the little ones of the flock. The young are awakened. If the Church will do its duty they will come into the fold. Behold, even now, the fields white, with the ripening and maturing of our children into Christian fellowship, but oh, how sad, the true willing reapers, how few! Listen, as upon the ears of faith, the voice of the ripening grain falls clear and loud, "Cast me not away from thy presence ... Restore me unto the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."—Psalm 51:11—13. Here is the harvest to be reaped, or wasted; which shall it be? Sharpen your sickles for the work.

G.

[A WARNING TO MISCHIEF-MAKERS.

Deacon Lee was one day waited upon by a restless, ambitious, worldly church-member, who was laboring to create uneasiness in the church and especially to drive away the minister. The deacon came in to meet his visitor, who, after the usual greetings, began to lament the low state of religion, and inquired as to the reason why there had been no revival for the last two or three years. "Now, what do yon think is the cause of things being dull here?" The deacon was not ready to give his opinion, and after a little thought frankly answered, "I don't know."

"Do you think the churches are alive to the work before them?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, I don't."

"Then don't you think we had better discharge this man and hire another?"

The old deacon in a louder tone than his wont said, "No, I don't."

"You talk so little, sir," replied the questioner, not a little abashed, "that no one can find out what you do mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled and my tongue bridled; and ever since that I've walked softly before God. I then made vows solemn as eternity; and don't tempt me to break them."

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked: "What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which He had planted him. In my blindness, I fancied it a little thing to remove one of the 'stars' which Jesus holds in his right hand, if thereby my ear could be tickled by the more flowing words, and the pews filled by those who turned away from the simplicity of the gospel. We flattered ourselves that we were doing God's service when we drove that holy man from the pulpit and his work. We groaned because there was no revival while we were gossiping about and criticising him instead of upholding his hands by our efforts and our prayers, the very instrument at whose hands we harshly demanded the blessings.

"Well, sir, he could not drag on the chariot of salvation with half a dozen of us hanging as deadweight to the wheels. He had not the spirit, as we thought, and could not convert men; so we hunted him like a deer, till worn and bleeding he fled into a covert to die.

"Scarcely had he gone, when God came in among us by His Spirit, to show that He had blessed the labors of His dear, rejected servant. Our own hearts were broken, and our wayward children converted; and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which like long buried seed had now sprung up. But before I could reach that good man, the Lord had taken him home. God had denied me that relief, that He might teach me a lesson that every child of His ought to learn—that he who touches one of His little ones touches the apple of his eye.

"I CAN'T HELP IT."

Such was the reply of a woman on being asked whether she loved the Saviour. There are large numbers that see no beauty in him that they should desire him. He is to them as a root out of the dry ground, having no form nor comeliness. But there are others to whom he is the chiefest among ten thousand and altogether lovely. They see so much excellence in him that they can't help loving him. As they dwell on the beauty of his character and contemplate all that he has done for them, their best affections are shown forth towards him and centred upon him.

The reason why there are any that do not love the Lord Jesus Christ is not because he is not supremely lovely, but it is because their own hearts are not right. It is because there is no real goodness in them. It is because there is in them no love to God the Father. The holy angels see in him all possible excellence, and they can't help loving him. And so would it be with ourselves were it not for the depravity of our hearts. As soon as these are renewed by the Holy Spirit and the love of God is shed abroad in them, we begin to love his Son Jesus Christ; and the more holy we become, the more lovely does he appear in our view and the warmer is the place that we give him in our affections. It was the supreme delight of Mary of Bethany to sit at his feet and hear his words. Happy, golden moments were those—sweet foretastes of everlasting joys. It will be the supreme bliss of the heavenly world to dwell in nearness to the Saviour, to "see his face and sing his love."

MISSION NOTES.

It is said that there are more than one thousand pupils in a single rapidly growing Sunday-school in Okayama, Japan.

According to the latest statistical exhibits of the missions in Japan, there are now 274 churches in the empire, of which number 153 are self-supporting. The total membership is 31,481, the accessions for the year being 5542. The contributions reached $40,661. The whole number of missionaries, including women, is 527.

James McPherson and L. A. Bartlett, two missionaries of the American S. S. Union, conducted revival meetings jointly in two neighborhoods in Wisconsin last month. At one of these places there had been but one sermon preached in twenty one years. Mr. McPherson planted a Sunday school there last spring. Several persons professed conversion at that place in the recent meetings. At the other eight professed conversion.

THE MENNONITE.

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PHILADELPHIA, OCT., 1890.

HAVE you made any effort to get new subscribers? If not, why not? Here is an opportunity for every one to do something.

THE sixth volume begins with this number. Many of the subscribers are in arrears. We would once more urge the prompt payment of all subscriptions. If you can not forward it yourself give it to your pastor, who, we know, will gladly do it for you.

PROF. C. N. WEDEL, for several years a teacher in Bloomfield Seminary, has been ordained a Gospel minister by Alexanderwohl church, in Kansas, and has accepted the position as teacher in the Fortbuildings Schule, at Halstead, Kansas. The fall term opened, September 16.

ANYONE wishing to visit the West this fall should not fail to accompany the delegates to General Conference. Special rates, very cheap. Stop-over privilege, and good for more than a month have been secured. For information address, with stamp for reply, to N. B. Grubb, 2136 Franklin Street, Philadelphia, Pa. The party will leave Philadelphia Monday, October 6.

NOTICE.

The inquiry comes from Sewing and Mission societies as to what is needed at the Mission Stations. Regarding clothes, bed clothes, etc., such inquiries are, as a rule, specially answered. I would suggest that such friends of our mission who have pickled cabbage and cucumbers, dried fruit, onions, etc., to spare, and will send them either direct or through their society to us, the gifts will be thankfully received. Address: El Reno, Ind. Ter., via Rock Island Route.

H. R. VOTH,
Supt. Mennonite Mission.

CHURCH NEWS.

PHILADELPHIA.—During the warm weather of July and August the congregations of the city churches have been thinned out. Some churches have even been closed. From some of the churches the pastor and most of the prominent members have gone to some summer resort, or traveled for their health (?) leaving the stay-at-homes to take care of themselves. Said a good Presbyterian brother to me recently, "We were obliged to close our church, our pastor is away, and the consistory was unable to secure a proper person to fill the pulpit, though $50.00 have been offered for one Sunday's service." The services in our church were not discontinued, and our pastor was absent from his pulpit but one service.—On June 10th we had the privilege of listening to a splendid Gospel sermon, preached to us by Rev. Rudolph Petter, from Switzerland, who with his young bride came over to engage in Mission work. Bro. Petter stopped with us for several days and preached his first sermon in America in our church. The brother and sister made a very good impression on our people and have the prayers and good wishes of all whom they met.—On the evening of August 19th the Rev. S. J. Bleam, of the Moravian church, who has just returned from an extended trip through the Holy Land, lectured before our Young Peoples' Association to a large and highly appreciative audience on "Leprosy, as seen in the Holy Land to-day." B.

DALTON, O.—The grace of God be with you and all the readers of THE MENNONITE. Your correspondent is a regular reader of THE MENNONITE since it was first published. It is always with gladness that we wait for its coming. It has often strengthened me on my journey through life, which is full of trials and temptations. I do not often find news in its valuable columns from our Salem congregation, so I concluded to forward a few items. On August 7th, our Missionary Sewing Circle celebrated its third anniversary in a fitting manner. The exercises consisted of addresses, essays, music and letters from other sewing circles. We had a delightful meeting. God grant to continue to bless our circle that we may work with more earnest endeavor than ever before. "The work is plenty and the laborers few."—Our pastor, Bro. A. A. Sommer, is in poor health, has been so for a year or more, and is wholly unable to do any spiritual work. It seems sad, indeed, that one who so joyfully worked in the Lord's vineyard, must now be quiet. The good Lord knows what is best. May He strengthen him and enable him to bear his cross patiently. That the Lord will provide has been verified with us. When our dear pastor was unable to longer continue his work, he sent to us Bro. Joel Lehman, from Berne, who now fills the pastor's place. May the Lord prosper His work among us, to His honor and glory, and to the salvation of many souls. C. T.

MINISTERIAL CONFERENCE.

In accordance with resolutions passed at the last ministerial conference the ministers of the Eastern District met in Bowmansville church, Lancaster county, on Monday evening, September 22. A goodly number of members of the church had gathered and manifested a hearty interest in the proceedings. The following ministers were in attendance: Solomon Ott, A. H. Gottschall, Samuel Lautz, A. B. Shelly, Jacob S. Moyer, W. S. Gottschall, A. S. Shelly, N. B. Grubb and A. M. Fretz.

The meeting was presided over by A. B. Shelly, who had been previously appointed, who had likewise arranged the programme.

The chairman opened the exercises with devotional exercises, reading 2 Timothy 2. A. M. Fretz was then appointed German secretary and N. B. Grubb English. The programme being rather lengthy, the first topic was continued to the next conference.

J. S. Moyer read an excellent paper on, "What can and shall a minister do in order to obtain and preserve his influence over the various classes entrusted to his care." The leading thought was to be a gospel minister in the full sense of the word, consistent in everything, in and out of the pulpit, at home and abroad. Never be too old for the young and always old enough for the old. He must ever adapt himself to the various circumstances of the various people and associate with them on the true basis of the gospel principle. The paper elicited a lively discussion in which a number participated.

A. M. Fretz opened the discussion on, "How to foster the social relations between our churches and our church members?" This subject was discussed at length and we shall no doubt profit by it. We feel assured that ere the cold winds of winter shall have passed away, we shall see some practical results. If we may believe the evidence manifested in this conference, we shall see more churches making efforts to solve the problem by organizing young people's societies, and holding continued gospel services, and meet for conference and prayer.

W. S. Gottschall then read a carefully prepared paper on, "What may we safely predict of our future, judging from the past and our present system of church work?"

Brother Gottschall clearly pointed out what rapid strides forward have been made, and judging from the past in the light of the present, we have surely a bright future before us. After some discussion by those present the conference was brought to a close by electing A. S. Shelly a committee to arrange a programme for the next meeting, over which he shall likewise preside. The time and place of the next conference shall be in First Church of Philadelphia, during the week of prayer next January, the day to be agreed upon by the Chairman and the pastor of the church. After a short devotional exercise the conference was dismissed, all realizing how blessed it is for brethren to dwell together in unity and in peace.

N. B. GRUBB, Secretary.

MISSION DEPARTMENT.

TO THE LADIES OF THE DEEP RUN SEWING CIRCLE.

DEAR SISTERS IN CHRIST:

As the secretary of your society asked me to give you a glimpse of how things were going on here at our school I will try to do so, for I know the more you get acquainted with the work here, the more love and interest you will have for it.

Our school-house here at Darlington is not a very large building, but it contains room enough for forty five children, though we usually have more, sometimes as many as fifty. The most of our children are small, which makes it more troublesome for us than to have only larger children, who at least can wash and comb, dress and take care of themselves. But the sooner the children are taken away from camp the better it is for them. We see it more and more under what bad influence the poor little ones are in camp, and the poison that is taken into the little hearts has taken such effect that it is almost impossible to get it out. If it were not for our Redeemer's sake, we would better give up the mission work, for all our trying to lift these poor Arapahoes and Cheyennes, who are ruined in soul and body, into a higher sphere, would be in vain. But now we know that our labor in the Lord is not in vain; and the Word of God, which has been sown in the hearts of these children, will not return void, but fulfill its mission.

I suppose you would like to know a little of our and the children's daily work. We try to teach the children, besides their school knowledge, house and farm work also. Every one of them, except the quite small ones, has its own work to do. The assistant matron and the cook have some children in the dining-room and the kitchen, before and after meals, to help them prepare the meals and set the table before meals, and afterwards to take off the dishes and wash them. The seamstress assists in the morning at washing and combing the girls, while during the other part of the day she is busy in the sewing-room. One of the girls makes the girls' beds in the morning and sweeps the bedrooms, while another girl has to sweep the halls and steps, and to clean up their playroom three times a day. The boys have to do the work in their bedrooms and school-room. They, as well as the girls, do their work under my supervision. It often happens that they have to do their work two or three times before it is satisfactory, for carelessness is a natural thing to the Indian children.

In the afternoon after school the girls work in the sewing-room, darn stockings, or help at patching or sewing carpet rags. Every Friday afternoon the girls do the scrubbing upstairs, for on Saturday they have work enough downstairs in kitchen and dining-room; they help to bake and cook, to clean up, etc.

The boys have work in the house, stable, on the woodpile, also in field and garden, etc. The children change about in their work every two weeks. On Monday some girls and boys help the seamstress and assistant matron in the wash house. The girls also iron the most of their clothes.

The most of our time is taken up by doing the daily housework, washing, ironing, patching, and taking care of the children. You can imagine how welcome the clothes always are, which are sent by the sewing circles of our churches. It is our prayer that He who rewarded even a drink of water may reward and bless you for the work you do in your society.

It is a little difficult to educate these children while surrounded by their heathen parents and friends. The Indians do not want to have their children punished. They cannot see that it is necessary to make the children obey, and as soon as they find out the child got punished, they think it their duty to come and scold us or reason with us. Sometimes they get so mad that they say they will kill us. But after we have reasoned with them and explained the matter, they generally are satisfied until it happens again.

Our wish would be that some of the sisters from Pennsylvania could come and visit these Indian schools once. I think you all would get a better idea of everything here, after some of you had been here.

With this I must close for this time. Please remember us and our work in your prayers. I believe the more our home churches pray for us, the more the work will prosper.

Very truly,
Yours in Christ,
MISS SUSIE RICHERT.

DEATH OF MISSIONARY DANIEL B. HIRSCHLER, OF CANTONMENT.

"Lord, not my will but thine be done."

It is with profound sorrow that we have to occupy this space to chronicle the death of one of our dear laborers in our mission field—D. B. Hirschler, of Cantonment mission. The new mission house was recently finished, the work of teaching and training the young Indians to know their Saviour and walk a Christian life, and gathering souls into the kingdom of God was begun in earnest, when lo! the Master thought differently, and called away our dear brother on Sunday evening, September 7, after a brief illness with typhoid fever. His thoughts and ways are indeed not our thoughts and ways, but believing and trusting that He in His love and wisdom knows what is best for *His* cause, we quietly bow in humble submission and say "Thy will be done." He has called the zealous worker home to receive the reward for his labors. May the Lord who has thus dealt with His people and His cause, at a time when, as we think, we can ill afford it, look with an eye of pity on and spread His sheltering arms around, and let His choicest blessing fall upon our mission. May He through the calling home of one worker so bless the work and manifest Himself to it that many still in darkness may learn to know Him as the Son of Righteousness—the Saviour of man. May other workers be inspired to step into the ranks, bearing the blessed Gospel of peace to those in sin and error.

FRETZ.

FROM OUR MISSION FIELD.

From a letter by Missionary H. R. Voth to the *Bundesbote*, dated Aug. 18, we learn that Ruth, child of Missionary D. B. Hirschler, died the 16th of August, and was the first to be laid to rest in the new mission graveyard.

Through a letter to the *Bundesbote* from both the president and treasurer of the Foreign Mission Board we are informed that the treasury is empty. The brethren also appeal for help, and we wish here to second that appeal, and urge the dear readers to open their hearts and hands to the Lord's cause. Contributions should be forwarded without delay to Herman Suderman, treasurer, Newton, Harvey county, Kansas.

A CONVERTED ARAB'S HUNGER FOR THE WORD.

A missionary in Morrocco, William Zubib, tells of a venerable Arab whom he had given a Bible, and who came afterwards to thank him for the gift, "and especially to converse about the great things God has done for us." It seems that the Arab had been convinced of his sins and had accepted Christ as his Saviour. He had learned the gospel of Matthew almost by heart, and had been reading the old testament with great eagerness. He had read as far as the Psalms, and felt that he ought to apologize for reading so fast. He seems to have had a genuine hunger for the Word. In apologizing for what seemed to him his rapid reading he said, "I know that the holy words of God ought to be meditated upon, not only verse by verse, but word by word, but curiosity is too strong for me, and life a daily struggle between the spirit and the flesh. I am but a weak man and Satan gets the better of me very often, but I pray that the Creator of the world will give me wisdom to read His word with all the respect due to it, and give me strength, not only to fight against Satan, but my own heart.—*Missionary Herald.*

The greatest and sublimest power is often simple patience.

SABBATH SCHOOL.

A THORN IN THE FLESH.

2 Cor. 12: 7.

What Paul's thorn in the flesh was is hard to say, and of very little import to know, though the Christian world has long been guessing at it. Turtullian thought it was the earache; Chrysostom, the headache; Cyprian, many and grievous bodily torments; Clarke, the distress he had endured from the opposition he met with at Corinth. A noted preacher of our day, commenting on the words of Paul, thinks whatever it may have been for Paul, it is a "type of those little netlesome worries of life that exasperate the spirit," and allows that the Sabbath-school teacher finds it in "inattentive scholars, or neighboring teachers that talk loud and make a great deal of noise in giving a little instruction." Accepting this application, we would say on the first point that inattentive scholars ought to be interested in the lesson, and not sting their teacher by their inattention. The teacher should use with tact and energy that thorn. He should be well prepared on the lesson, and deeply interested in it. He should be filled with zeal and enthusiasm, and make it a point not to begin the class exercise until he has the attention of his scholars. It is indeed very annoying to be continually stung with the thorn of inattention. On the second point we would suggest to the teacher to guard against being so loud as to disturb and annoy his neighboring teachers. We sometimes get into Sunday schools where there are entirely too many of these thorns—teachers too loud. We recognize the fact that a good machine in working order must make a noise, must be heard, but the noise must be a hum—music to the ear, not a rattling, discordant noise. The teacher annoyed by such a thorn we would advise to do as Paul did, not get irritated, but repeatedly beseech the Lord for its removal, at the same time, however, also heeding the words Paul heard—My grace is sufficient for thee, for my strength is made perfect in weakness.

"THE FOUNDATION OF THE CHRISTIAN CHURCH is not teaching—not knowledge, but salvation." This is a noble sentiment voiced by a brother at our recent Sunday-school convention. We fear this truth is too often set aside or forgotten in our Sunday-school teaching. We teach too much the letter, not the spirit. Sunday-school work is worship, and here as in any other form of worship remain true the words of Jesus, "They that worship him must worship him in spirit and in truth." While the letter must not be neglected, and while a historical knowledge is much to be desired, the great object and aim of the Scripture and of the Sunday-school is lost if that is the sum total of Sunday-school instruction. We must teach not a historical Jesus, but a divine Christ Jesus—a personal Saviour.

TEACHERS ARE NOT ALL ALIKE GIFTED, but all should have in a greater or less measure the gift of the Holy Ghost. He will enable the teacher as well as the preacher to understand the hidden things of God's Word—lead him into all truths. He will comfort him in his discouragements, inspire him to more zeal for the Master's cause and conversion of souls. He will direct him as to when, where and how to work. He will help him in his infirmities. Above all by the Holy Ghost the love of God is shed abroad in our hearts—love to God and his cause, the great incentive to Christian work.

"So David went on going and growing." Such is the marginal reading of 2 Sam. 5: 10. Surely a happy combination of needful virtues for the Lord's servants in these latter days. When the continual "going" of Christian activities is not balanced by a corresponding "growing" in grace and in knowledge, the result can only be the fruitless effect of "sounding brass and tinkling symbols." On the other hand, there may be a danger of abnormal growth if the "going," the activities, are not commensurate with the growing.

SINCE there are so many lesson helps and "notes on the lessons" extant, as well as periodicals devoted entirely to the explanation of the lessons, we have decided to drop the notes on the lessons, and devote our limited space to something more profitable both to the scholars and teachers. As we shall devote more space to general Sunday-school matter and young people's work, we would cordially invite communications, such as reports, suggestions, notes and articles on timely topics from scholars, teachers, superintendents and workers in young people's societies. We desire your co-operation in making THE MENNONITE still more interesting, instructive and helpful in building up the Christian Church and individual Christians, and in doubling its circulation. Let every present subscriber attempt to get one or two new ones.

THE Sunday-school is a great factor in building up the church of Christ, but it is only *one* factor. The Young People's Society of Christian Endeavor is another very potent factor, and supplies the missing link between the school and the church. In it the young Christians are trained to active work for the Master and are aided in "growth in grace."

"CHRISTIAN ENDEAVOR" AND MISSIONS.

The Young People's Society of Christian Endeavor proposes to give special attention the study of Christian Missions—Home and Foreign. The plan adopted is to have each local society take up the Mission work of its own denomination. Methodists will study Methodist missions, Congregationalists, the "American Board" work, fields, etc. The Episcopalians, Baptists, Presbyterians, etc., in like manner. A prize is offered for the best essay 2500 words long. Another prize for the best answers to ten questions, relating to missions, to be prepared by a local committee, who may be selected outside of the membership. The names of successful contestants to be announced at the special parlor gatherings. The prizes consist of a place on the roll of honor of the society itself and a life membership in missionary society of the respective denomination, the secretaries of whose Boards kindly co-operating in the plan, suggesting text books for contestants, reviewing essays prepared, etc. Full information can be had on application to the secretary, Mr. Mershon, Evanston.

We heartily commend the scheme as feasible and laudable. It is of no small importance that our young people become familiar with the history of the work, together with the claims of the fields already occupied, and the great need of reaching the vast harvest fields beyond, yet untouched by the beautiful feet of them who carry the tidings of peace and salvation. Let us hope and pray that such efforts may be owned of God that many may be led to give themselves to the work and others to sustain them. One of the great needs of this mammon-worshipping age, however, is a willingness to live up to the light we have. Missionary infomation is even now far in advance of the heart's sacrifice and self-denial. The text above all others for the Church of Christ in this day is Eph. 5: 14. "Awake, thou that sleepest and arise from among the dead and Christ shall give thee light."

HERE are a few words to take home from the Sunday-school and carry into the private life of the week. As we all live a kind of dual life, we need thoughts to strengthen us for each. This is the more necessary because on the inner life, of which the world knows but little, depends the success of that outer life by which our work is known and judged. Therefore, to be a successful teacher—successful in the spiritual sense—one must be *successful in the Christian every-day life.* This is often most trying, and especially so as in it we are shut out from that sympathy which we find in our more public pursuits. We can talk over our work as teachers, and receive helpful suggestions from one another, but the inner life has its difficulties which no human eye dare penetrate. Well is it for us that God can enter here with his divine presence and strength.

MINUTES OF THE SUNDAY-SCHOOL CONVENTION, HELD IN THE HEREFORD CHURCH, AUG. 26 AND 27, 1890.

In the absence of the chairman the convention was called to order by N. B. Grubb promptly at 2 p. m. The session was opened with singing hymn 419 and II Chron. 5: 1—7 was read as a Scripture lesson. A pleasing address of welcome was given by Andrew Berky, superintendent of the Hereford school. After singing a few more hymns and some preliminary remarks the convention was organized as follows: President, William M. Gehman; secretaries, William S. Gottschall and Allen M. Fretz; treasurer, Jacob S. Moyer.

A committee on reports of schools was then appointed as follows: John L. Bauer, Milton B. Schantz and John B. Baer. The topics on the programme were then taken up for discussion.

I. *What can a Sunday-school teacher do for his pupils outside the regular sessions?*

This subject was introduced by H. G. Allebach in a well-prepared paper. The preliminary training, preparation and character of the teacher was referred to, and placed under the scrutinizing eyes of the young he is to teach. He is best fitted to teach who has first learned to obey. Therefore I deduce as the first answer to my topic: A teacher must, outside of the class-room, be the living example of what he teaches. He should, by his superior holiness be a constant reproof to such of his pupils as fall short of their duty. He must exercise a double amount of self-searching, must pray for a double supply of the Holy Spirit to lead him into all truth and free him from all bondage of sin in order not to be a stumbling-block to his class. Shall the teacher minister to the wants of his class out of season. Emphatically yes! This may be in deeds of mercy in personal needs, in seeking to purge them from besetting sins, advising them. He should win the love, respect and confidence of his pupils. [This essay will appear in THE MENNONITE.] Discussion on this topic was opened by I. K. Freed. The material part of the topic was taken into consideration. "The teacher is the great factor of the school." The importance of teachers' meetings and similar institutions were referred to. J. S. Taylor followed with a few apt and seasonable remarks. In the general discussion the good of bringing the pupils in prayer to God was brought out in a few incidents by A. B. Shelly and A. M. Gehman.

II. *The last lesson of the quarter, what shall it be?*

N. B. Grubb read a paper prepared by C. H. Moyer. The last lesson may either be a review, a temperance lesson or a mission lesson. In the estimation of the writer, the review should not be neglected. Temperance and mission lessons are always in order and should be brought in incidentally or in special lessons. The review on last review-day in the Philadelphia school was conducted by the teachers giving short addresses on the main truths of the lesson, and it met with approval. In the discussion of the topic J. L. Bauer agrees with the paper. He would by no means neglect the review. N. B. Grubb, A. S. Shelly and J. S. Taylor further discussed the topic. It was generally accepted that the last lesson of the quarter should be a review lesson; that it should not consist of twelve lessons, but one lesson with twelve divisions, the review combining the twelve in one. A number of questions were referred to be answered in the evening session, after which hymn 223 was sung and prayer offered by J. S. Moyer. Adjournment.

EVENING SESSION.

The session was preceded by a half hour praise and prayer service. Hymn 50 was sung and prayer offered by A. Gottschall.

III. *What can be done informally in church and Sunday-school to prepare persons for teaching in school?*

Milton B. Schantz read a paper on the topic. He remarked that a beginning should be made in the family. The children should in prayer be consecrated to the Lord, should be trained in a prayerful and holy life. Parents should be regular attendants at church and Sunday-school. Societies, such as the Young People's Society of Christian Endeavor, Young Men's Christian Association, etc., are great factors in the development and improvement of the young in Christian work. H. A. Frederick, opening the discussion, remarked: The minister should take hold of the school, and use his influence for it. We should be so filled with the Sunday-school cause that our zeal will draw others into the work. It is God's work, and God will provide laborers, but we should continue to pray the Lord for laborers. There is ever room for development. The church should offer opportunities for the development of her young people. Institutions, aside from the regular preaching service, are necessary for the development of the latent powers of the young, in the church of our day. We must keep in mind the truth that the foundation stone of the church is not teaching, not knowledge, but redemption. A. S. Shelly remarked, There are three elements in a successful teacher: 1. A knowledge of what he teaches. 2. Love for his work. 3. A confidence in his ability to teach. N. B. Grubb—We forget the salvation of souls,—teach the letter, not the spirit of God's Word. Our aim should be to save the souls of the young.

IV. *To what extent may rivalry between different members of the school and different classes be encouraged?*

J. S. Taylor spoke on this subject. He remarked that there are two kinds of rivalry—the right kind and the wrong kind. He would encourage the right kind and discourage the wrong kind. The right kind of rivalry, or the kind to be encouraged, is found in passages as Gal. 5: 13, and 6: 2. No limit to that kind of rivalry. Rom. 12: 10; Mark 9: 34, 35; I Cor. 9: 24—27. This subject may be applied to mission collections, to doing good deeds, conversion of souls, showing devotion to superintendent and pastor. J. S. Moyer opened the general discussion. He said whether rivalry is to be discouraged or encouraged depends greatly on the motive of the rivalry. Rivalry for power or honor in the Sunday-school should be discouraged. A. B. Shelly thinks rivalry should *not* be encouraged,—it is a term wrongly used. Through rivalry discouragement and other evils are brought into the school. For instance, in collections, the mite of the poor is worth more than the dollar of the rich. The faithful yet dull pupil will be discouraged. Rivalry has no place in the Sunday-school.

V. *The plan of Bible study as followed by the International series of lessons, compared with topical studies or with lessons arranged for the church year.*

James Funk read an interesting and instructive paper on this topic. He showed the advantages of the International system of lessons, now in use seventeen years. Though other systems may be good, it is doubtful whether a better system could be universally used. It unifies the Christian church. N. B. Grubb blesses God that he is living in the age of the International lesson system, when we are building up not a particular church or sect, but when we are learning to be more godly. It is *the* system. The general discussion showed that the opinion of the convention is greatly in favor of the International system to any other.

A number of referred questions were then answered.

The chairman named A. S. Shelly, Andrew Berky and Frank Rosenberger a committee to arrange a programme for the children's meeting on Wednesday afternoon. Hymn 175 was sung, and prayer offered by N. B. Grubb. The Schwenksville male quartette sang a selection. Adjournment.

WEDNESDAY MORNING SESSION.

Thirty minutes were devoted to a prayer and praise meeting conducted by W. S. Gottschall.

Regular session opened with hymn 176, and prayer by A. B. Shelly.

The first exercise was a class drill by A. B. Shelly, using the lesson for August 31. The class was the whole convention. The design of the drill was to show the brother's method of teaching an adult Bible class. Bro. Shelly in teaching would exclude all lesson helps from the class; only the Bible should be used. The teacher should know the lesson so well that he can conduct the recitation without the book. Bro. Shelly uses the catechetical method, which method was accepted in the discussion as the best.

VI. *What should we have at a Christmas festival?*

U. S. Stauffer read a paper on this topic. A Christmas festival must be a Christian festival. Christians alone can rejoice. Should be a season of joy and thanksgiving. Worship must be the aim of all Christmas festivals. The essay contained many practical thoughts, and as it is to be published in a subsequent issue of THE MENNONITE, the readers are referred to it in full. W. S. Gottschall emphasizes the general drift of the essay. Besides what has been said, he favors the Christmas tree. Would encourage the giving of gifts by the children.

VII. *The training of young converts.*

A. S. Bromer, a theological student of Yale college, read an instructive paper on this topic, and as the essay is to be published in full in THE MENNONITE, we will not attempt the gathering of fragments here, but refer the reader to the article in full. A. M. Fretz opened the discussion on the topic by emphasizing the contents of the paper. He gave three rules to be taught young converts, and to be put in practice by them: (1) Read the Bible. (2) Pray to God. (3) Work for souls. These are food, air and exercise for the young convert. Young converts should be taught to know the meaning of *Christian*. Should be taught to take deep draughts from the wells of God's blessings. J. S. Taylor—In our churches we need no honorary members. Young converts should at once be taught this. Should know that they are a part of the church and actively belonging to it. That if one suffers all suffer.

The following referred questions were then answered:

1. Is it every Christian's duty if he has an opportunity to be a teacher in the Sunday-school? Is every Christian called to be a minister of the Gospel? N. B. GRUBB.

2. What is the best substitute for churches to resort to, which have no week-night prayer-meetings? J. B. BAER.

3. What is the true meaning of rivalry? A. S. SHELLY.

4. Should it not be a part of the duty of a Y. P. S. C. E. or of a Y. P. C. A. to go out on little missionary tours among the poor and depraved classes to win them to Christ. A. M. FRETZ.

A soul-stirring hymn from the pen of Lucy Rider Myers, superintendent of college for training of deaconesses in Chicago, entitled "He is not willing," was sung by a mixed quartette.

A letter was read from C. H. A. van der Smissen, who always took an active part in former conventions, but who now, on account of the change in his field of labors, was unable to be present. The brother expressed his regret at not being able to be present, his best wishes to the convention and gave an invitation to the delegates to the proposed general convention, to attend the convention, to be held in his church at Summerfield, Ill., in October.

By motion the delegates to the General Conference of Mennonites to be held in Dakota in October, were elected delegates to the proposed general Sunday-school convention to be held at the same time and place. It was also decided that the schools should contribute toward paying the traveling expenses of said delegates.

The committee on reports of schools then read their report, of which we give the following summary: Whole number of scholars

in the schools of Eastern Conference District, 1280; teachers, 128; amount of money collected during the year for school purposes and missions, $808.

The next convention is to be held at the Saucon church in August, 1891. The following were appointed a committee to arrange a programme for the occasion: W. S. Gottschall, U. S. Stauffer, A. M. Fretz.

A vote of thanks was extended to the Hereford congregation for their kind hospitality to the members of the convention.

Hymn 285 was sung and prayer offered by A. Gottschall.

The afternoon was devoted to a children's meeting. The scholars of the Hereford school recited a number of Scripture verses and several recitations. A number of addresses were made, which were alternated with singing. The meeting was a pleasing and interesting one.

The whole convention was equal to any of former years. Still more and more interest is manifested in these annual gatherings of Sunday-school workers, and the Lord is adding his blessing to the efforts put forth, praises to His name, but let us also pray for a continuation of His blessings and grace.

ALLEN M. FRETZ, Secretary.

A pamphlet has been issued on "The Beginnings of the Moravian Mission in Alaska," by J. Taylor Hamilton. The description of the hardships and sufferings of the first missionaries in that field is very vivid and touching. The work begun under such difficulties is already exerting a wonderful influence among those most degraded savages and the Indians and Esquimaux in Western Alaska. The Moravians number 98,227, and yet they have sent out during the century, 25,000 missionaries and $300,000 yearly. They have nine mission ships.

MARRIAGES.

SMITH—RIMBY.—On August 27, 1890, in Philadelphia, Pa., by N. B. Grubb, George Smith to Miss Katie, daughter of the late William Rimby, all of Philadelphia.

DEATHS.

SHELLY.—On August 30, 1890, in Allentown, Estella, daughter of Henry and Mary Shelly, aged 15 yrs., 7 mos. and 9 days. Interred at East Swamp Mennonite church, Rev. A. B. Shelly officiating.

STOVER.—On August 28, 1890, near Coopersburg, Lehigh Co., Pa., Mary, wife of David S. Stover, aged 69 yrs., 6 mos. and 18 days. Interment at Saucon Mennonite church, Revs. R C. Weaver and A. B. Shelly officiating

DENGLER.—On September 5th, 1890, in Philadelphia, Pa., of marasmus, Benjamin Franklin, infant son of Frank and Lizzie Dengler, aged 5 months (less 5 days). Interment at Skippack. Funeral services conducted by N. B. Grubb.

ZIEGENFUZ.—On September 15th, 1890, in Philadelphia, Pa., of consumption, Miss Eliza Ziegenfuz, aged 51 yrs., 3 mos. and 12 days. Funeral services in First Mennonite church by N. B. Grubb.

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THE MENNONITE.

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FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3 : 11.

NEW YORK LETTER.

NEW YORK, Oct. 1, 1890.

Rev. Dr. Talmage commenced a series of Sunday evening services in the New York academy of music on September 28th. These meetings are to terminate when the new tabernacle is completed in Brooklyn. It was of course expected that a large audience would greet the popular preacher on the opening night of the New York meetings. It is doubtful, however, whether anybody expected to see so large a crowd as that which gathered in the neighborhood of the academy long before the doors were opened. It required seven minutes to fill the building, and the people who were turned away for lack of room greatly outnumbered those who were admitted.

Such is the fame of Talmage. Such is the popular desire to hear the great Brooklyn preacher.

But it may with reason be asked whether the real influence of Dr. Talmage's preaching in the building up of Christian character is at all commensurate with his attractiveness as an orator. His church is the largest Presbyterian body reported in the late General Assembly; and yet his people are notoriously poor givers. Their contribution to missions is ridiculously small when compared with the number of members and their financial ability. Dr. Zohn Hall is reputed to preach to the richest congregation in America, possibly in the world; and his church makes magnificent contributions to the missionary cause. It is assumed that little credit belongs to the pastor of such rich people if they do give liberally of their substance. Because they are rich it is taken for granted that they will give as a matter of course. Mr. Talmage's case disproves this theory. In giving, as in everything else, every event has a sufficient cause; every gift has a sufficient motive; and the preacher who can supply that motive is a powerful man. Dr. John Hall is not famous as an orator. He might preach in the academy without filling it. But he succeeds in making givers out of his hearers. Dr. Talmage over-crowds churches and academies, but his people are not converted in the pocket.

"It is more blessed to give than to receive," because it takes more grace to do it. I believe this matter of giving is a pretty safe criterion for the pastor in measuring the success of his ministry. If his people give as God hath prospered them, regularly, systematically, it is almost indrebitable evidence that there is genuine Christianity in his church.

I was one of the favored individuals who received a special invitation to attend the Twenty-fifth Anniversary of the First Mennonite Church of Philadelphia, on September 28th, 1890. I was well repaid for accepting the invitation. Three times the church was filled with eager listeners and many of the services were very impressive. The pastor, Rev. N. B. Grubb, makes a magnificent showing; but his modesty is so great that the readers of THE MENNONITE would never know from him, what I learned by accident, that his congregation is the largest Mennonite body reported in the Eastern Conference. His Sunday-school numbers upward of 400 scholars. There is a Y. P. S. C. E., a Ladies' Aid Society, and a Wednesday evening Prayermeeting. The mortgage, which has been on the property for so many years, has been reduced by seventy-five per cent.; and it is hoped that within a short period, the whole amount may be paid

and the mortgage cremated. Mr. Grubb's people must therefore be liberal givers, and by the test already alluded to, there would seem to be genuine Christianity in the First Mennonite Church of Philadelphia. The church is thoroughly organized and well equipped for work. The spirit of brotherly love is abroad. The relation between member and member and between pastor and people is most delightful.

This church is an example also of the adaptability of the Christian religion to the varying conditions of society. When it was organized it had many knotty problems to solve. It was in the heart of a great city. The methods that might succeed in rural districts would fail here. How far might the discipline of the church be strained in order to meet the new conditions without sacrificing essentials? That was one of the problems. It is solved; and I believe the solution is as satisfactory to the Conference as it has proven to be to the community that is so nobly supporting the church.

New York politics are a trifle mixed at present. Our clergymen are taking a hand at things. They have occasionally preached against political corruption and written magazine articles about it; but Tammany Hall did not worry about that so long as it could count the votes and manage the primaries. Now, however, the ministers have banded themselves together into a Municipal League. They have a committee of about one thousand very respectable men, and they will soon nominate a separate ticket for Mayor and other city offices. Politicians are making a good deal of fun about the clergymen and translating the "P. M. L." which represents the Peoples' Municipal League, into "Post Mortem League." But he laughs best who laughs last. If the clergymen succeed in giving us a clean city government, it will be a wonderful triumph of Christianity in a quarter that is generally supposed to be removed as far as possible from any kind of religion.

JOSEPH S. TAYLOR.

THE true birds of the air always fly with their own wings.

For the Mennonite.

THE GREATNESS OF LOVE.

BY MISS HATTIE EBERHARD.

There is no truth in the whole Bible that ought to come home to us with such power and tenderness as that of the love of God; and there is no truth in the whole Bible that satan would so much like to blot out. He has been trying to persuade men that God does not love them. If men have gone astray from God it does not follow that He hates them. It is sin that He hates. We must make a distinction between sin and the sinner; but He hates sin because it mars human life.

Many of us have discovered something of the love of God; but there are heights, depths, and length of it we do not know. That love is a great ocean; and we require to plunge into it before we really know anything of it.

When we wish to know the love of God we should go to Calvary. Can we look upon that scene and say God did not love us? That cross speaks of the love of God. Greater love never has been taught than that which the cross teaches. "Greater love hath no man than this, that a man lay down his life for his friends." Christ laid down His life for them that hated Him; and the spirit of the cross, the spirit of Calvary, is love. Think of the God who created heaven and earth loving you and me!—"If a man love Me, he will keep My words; and My Father will love him; and we will come unto him and make our abode with him." Would to God that our puny minds could grasp this great truth, that the Father and the Son so love us that they desire to come and abide with us. Not to tarry for a night, but to come and abide in our hearts.

Dear reader, have you ever felt the love of Jesus enter in your heart? The world may treat you unkindly; but Christ never will. You will never have a better friend in this world. What you need is to come to day to Him. Let His loving arm be underneath you; let His loving hand be about you; and He will hold you with mighty power. He will keep you and fill that heart of yours with his tenderness and love.

Some of you will say, "How shall I go to Him?" Why, just as you would go to your mother. Have you done your mother a great injury and a great wrong? If so, you go to her and you say, "Mother, I want you to forgive me." Treat Christ in the same way. Go to Him to-day and tell Him that you have not loved Him, that you have not treated Him right; confess your sins, and see how quickly He will bless you.

GOSPEL WORK IN ROME.

In a letter from the Rev. James Wall, who is laboring under the shadow of the Pope's palace in Rome, the following among other incidents are cited as illustrations of the progress of the Gospel in the city: A respectable woman received a Gospel in one of the streets of Rome. She was employed in making the embroidery which the Canons of St. Peter's use. One of the priests she served, seeing the Gospel in her house, took it away as a pestilential book, and threatened to take the work elsewhere. The Gospel made considerable impression on the woman's mind, and she longed to know the truth. Occasionally disguised as a servant, she went to an evangelical meeting, and at last made the acquaintance of our Bible-woman, who brought her to worship. She soon accepted, and confessed the Saviour. She is excommunicated, but is happy in the Saviour.

A man passing before one of our halls received a Gospel, and, taking it home, gave it to his boy, a child of ten years. The child read it, and went through Rome in search of the place where the book was sold. That place was shut, but a boy of whom he inquired directed him to come to our Sunday-school, which he did the next morning. He is now one of our most regular attendants, not only at the school, but at all the meetings during the week. He often comes to our house, and has brought his mother and elder brother. The mother is delighted at the change in the child.

Several days since I was cited by the inspector of police in this parish, and asked to give information respecting a man who had in his possession a Bible and a number of tracts. As the man was poor, and had said he received the books from us, the inspector wanted to hear me. I said I was surprised that the possession of evangelical books by anyone in Rome should be a ground of suspicion, and that if such was the case the authorities would have enough to do, since in the past year we had distributed, perhaps, 20,000 Scriptures and portions, and nearly 100,000 tracts, and that shortly we hoped there would not be a house in Rome without a copy. The inspector smiled and said, "I have it myself, and have read it for years."

THE INHERITANCE OF BELIEVERS.

Notice how many good things they have who believe on Jesus: They have everlasting life. The light of life. Hope toward God. A conscience void of offence. Peace with God. Access into his grace wherein they stand. Fruit unto holiness. The first fruits of the Spirit. The Holy Ghost within them. A building of God, a house not made with hands. All-sufficiency in all things. God's promises, exceedingly great and precious. Redemption through Christ. Access by one spirit unto the Father. A desire to depart and be with Christ, which is far better than to stay here. They have the same love. The promise of the life that now is, and also of that to come. A great high-priest that has passed into the heavens. Hope as anchor of the soul. A strong consolation. Boldness to enter into the holiest. Fellowship with Jesus. An advocate with the Father. Boldness in the day of judgment.—*Methodist Protestant.*

WE sometimes wonder if "Praying and Paying" are as the two arms to the body whereby we do the will of the mind, or as the two wings that bear on equal poise the bird aloft. One arm or one wing is better than none, but we are best balanced for use or comfort by having a holy two handedness.

CONFERENCE REPORT.

Minutes of the 84th Semi-Annual Conference of the Eastern District, Held at Bowmansville Sept. 23, 1890.

As the delegates to the General Conference to be held in October in Dakota, expected to start on their trip on October 6, the District Conference was held on September 23.

The regular conference services were opened at 9.30 a. m. by Bro. Allen M. Fretz. Bro. J. S. Moyer preached a very practical and spiritual sermon from Col. 3 : 12—15. After the services the roll of congregations and delegates was called, and the minutes of the May conference read and approved. Bros. Samuel Lantz and J. B. Neiheiser, of the Gap congregation, were by motion invited to be advisory members.

Afternoon Session.—Bro. A. B. Shelly, chairman of conference, opened the session with Hymn 370, Scripture lesson 1 Cor. 3 : 1—15, prayer and Hymn 7.

The Publication Committee reported concerning the condition and progress of THE MENNONITE. The paper now has 479 regular paying subscribers, having gained 75 new subscribers during the year. It is still in need of some more to place it on a self-supporting basis. In the hope that the necessary number will soon be attained. the committee does not ask conference to make an appropriation for its publication at this session. There are still $88 outstanding. The publication committee was re-elected.

The committee appointed at the May conference to find Scriptural grounds for our opposition to secret societies read the following nine theses as a report :

1. Because they are worldly organizations, organized for the purpose of pursuing worldly objects only, yet by certain forms of religious exercises and religious ceremonies which they have, many of their members are persuaded to believe that the lodge contains all the religion necessary, and that on this account they can do without the church and church services.

2. Because they, in their religious ceremonies (addresses, prayers, etc.), intentionally do not make mention of the name of Jesus Christ, whereby they deny Christ who has said, "But whosoever shall deny me before men him will I also deny before my Father which is in heaven."—Matt. 10 : 33.

3. Because as secret organizations they contain secrecies to which those joining them are required to promise obedience, and to pledge themselves not to reveal them, before they know what they are and what they require of them. But Jesus says, John 18 : 20, "In secret have I said nothing." The Apostle Paul exhorts, Rom. 12 : 2, "To prove what is that good, and acceptable, and perfect will of God." And to the Corinthians the same Apostle writes (1 Cor. 10 : 31), "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." But in order to do anything to the glory of God we must necessarily know whether the thing is in accordance with the will of God before we undertake to do it.

4. Because they are *oath-bound* societies; but Christ teaches, Matt. 5 : 34—36, "But I say unto you, Swear not at all : neither by heaven, for it is God's throne; neither by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black."

5. Because they make brotherly fellowship with unbelievers, with godless and sinful persons. But Paul exhorts, 2 Cor. 6 : 14, "Be ye not unequally yoked together with unbelievers : for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" And Eph. 5 : 11 he writes, "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

6. Because by their secrecies they occasion suspicion, and are objects of offense to many. Paul exhorts, 1 Thess. 5 : 22, "Abstain from all appearance of evil."

7. Because they are partial and make an evil difference between those who are members and those who are not members, even where both are members of the same church, whereby they manifest a higher regard for the worldly organization of the lodge than for the spiritual organization of the church.

8. Because their much praised beneficence is not in accordaace with the teachings of the Bible. God's Word teaches us to aid the poor, the needy, the sick and the helpless. The secret societies give assistance alike to the rich as well as to the poor. Jesus teaches us to do good unto those who are not able to reward us; the secret societies do good only to those who have bound themselves under similar circumstances to do good to others again. The Word of God desires that we shall do good unto every one in need of our assistance. The so-called beneficence of our "beneficial societies" is restricted to the members of the particular society who are of good standing and who have paid up all their dues.

9. Because a Christian can better fulfil his duties and obligations towards God and his fellow men; towards the family, the church and the world, if he is free from the bonds of secret societies and the obligations which these require of him, than he is able to do, if he is obliged to devote much time, much money and much attention to the things belonging to these societies.

After some remarks by different members upon the evil of secret orders the report was accepted as the declaration of the conference, giving the main principles for our opposition to secret orders. It was further ordered that the chair appoint a committee of one to have the declarations printed in tract form, in both English and German, for distribution. Bro. A. S. Shelly was named as said committee.

The committee to consider the matter of uniformity in the practice of church discipline reported that they had done nothing in the matter, and think it best that the conference as a whole should consider the subject. The conference then took up for consideration the resolution on church discipline as adopted in conference October, 1882. After some discussion as to the advantages and disadvantages of a more lax or stringent mode of discipline the conference amended the above mentioned resolution by striking out that part requiring the person in the confessional to make a public confession before the congregation, and inserting : "The confession need only be made before the pastor and the deacon."

Bro. W. S. Gottshall proposed Bro. Harvey G. Allebach, a member of his congregation, as a candidate for evangelist. Conference voted an evangelist's license to Bro. Allebach.

Bro. Aaron S. Moyer, the treasurer, then made his annual report, of which we give the following summary :

Balance in treasury Oct., 1889,	$ 583 77
Receipts during year,	368.25
Total,	$ 952.02
Expenses during year,	176.88
Balance in treasury Sept. 23, 1890,	$ 775.14

The value of having special meetings in the congregations during the moonlight winter season was considered. In these meetings the different ministers could unite and assist each other. The services might consist, besides preaching, of Bible-reading and song services, prayer, exhortations, etc., in which the members are invited to participate.

It was decided to hold the next conference at Saucon on the first Tuesday in May, 1891. The brethren A. S. Shelly and W. S. Gottshall to conduct the conference services.

The conference sends greetings to the Central District Conference through the delegates to the General Conference, who expect on their way thence to attend the sessions of the Central Conference, to be held at Summerfield, Ill.

A vote of thanks was tendered to the brethren of Bowmansville for their kind hospitality to the members of the conference.

If we would possess the meek and quiet spirit which adorn the Christian character, and feel upon our hearts the gentle power of our holy religion, we cannot safely neglect the Wednesday evening prayer meeting, where the disciples of our blessed Lord meet with the Master as in the "Upper Room."

FAMILY CIRCLE.

HOW TO MAKE LIFE HAPPY.

Take time; it is no use to fume, or fret, or do as the angry housekeeper who has got hold of the wrong key, and pushes, shakes, and rattles it about the lock until both are broken, and the door is still unopened.

The chief secret of comfort lies in not suffering trifles to vex us, and in cultivating our undergrowth of small pleasures.

Try to regard present vexations as you will regard them a month hence.

Since we cannot get what we like, let us like what we can get.

It is not riches, it is not poverty, it is human nature that is the trouble.

The world is like a looking-glass. Laugh at it and it laughs back; frown at it and it frowns back.

Angry thoughts canker the mind, and dispose it to the worst temper in the world—that of fixed malice and revenge. It is while in this temper that most men become criminals.—*Washington Post.*

LIVING IN THE DARK.

Mrs. Jefferson, the wife of a wealthy gentleman in New York, wished one day to send some directions to a seamstress.

"I will drive over to see her," she said. "It is easier to explain what I desire to be done by talking than by writing."

The girl was found in a poor little house by the roadside just out of the city. She came out, smiling, to meet her customer, and as Mrs. Jefferson entered the house, the father and mother, white-haired old Germans, rose to greet her, their faces beaming with kindness and welcome.

The room was bare but clean. An open Bible lay on the stand; a fat cat slept in the sun by the door. But Mrs. Jefferson's eyes were fixed with delight on the roses that climbed over the side of the house and the plants that filled the windows.

"How is this, Mary?" she said. "I am a dear lover of flowers, and pay a skilful florist to attend to my plants. This rose never grows so luxuriantly under his care; it is actually covering your roof. The plants I have in my house, too, soon lose their freshness, while yours run wild with blossoms. Why is it?"

"We have the sun and air, madam," said Mary. "That is all."

As Mrs. Jefferson drove homeward these words remained in her mind. She was annoyed at her failure with flowers. She had never considered money in the purchase of the costliest roses and the rarest orchids, but their beauty soon faded. Money could not bring sunlight and fresh air into her stately dark palace.

It seemed to Mrs. Jefferson, as she drove on silently, that there were other flowers which would not bloom in her house. She, and her husband, and daughter, lacked no luxury which wealth could command. They were people of culture; they had travelled everywhere, and were well received in society; yet there was little of brightness in their lives! A laugh was rarely heard, or a look of affection exchanged among them.

"The sun," she thought, bitterly, "does not shine into our house! There is no love there to make us happy and light-hearted."

It was only too true. Her husband fretted incessantly about his business; this man had made a fortune by a lucky chance; that one had succeeded in politics. He was envious and cynical. Her daughter found a gay life unsatisfactory and hollow; yet she sought nothing better, and passed half her time in sleep or in complaints. Mrs. Jefferson herself, in all her splendor, wearied of the monotous days.

Yet these poor people, in their meagrely furnished house, were healthy and happy. Even in old age they were glad to be alive.

Then she remembered the open Bible, and the tears rose to her eyes.

The sun shone into their windows to make their flowers grow, and God's sun was in their heart to make their lives bloom and bear fruit.

Faith and love! These are things which no money can buy, yet which God gives freely to poor and rich alike, if they but seek them in the right spirit.—*Youth's Companion.*

LITTLE SCOTCH GRANITE.

Burt and Johnny Lee were delighted when their Scotch cousin came to live with them. He was little, but bright and full of fun. He could tell curious things about his home in Scotland and his voyage across the ocean. He was as far advanced in his studies as they were, and the first day he went to school they thought him very good. He wasted no time in play when he should have been studying, and he advanced finely. At night, before close of the school, the teacher called the roll, and the boys began to answer, "Ten." When Willie understood that he was to say ten, if he had not whispered during the day, he replied, "I have whispered."

"More than once?" asked the teacher.

"Yes, sir," answered Willie.

"As many as ten times?"

"Maybe I have," faltered Willie.

"Then I shall mark you zero," said the teacher, sternly; "and that is a great disgrace."

"Why I did not see you whisper once," said Johnny that night after school.

"Well, I did," said Willie; "I saw others doing it, and so I asked to borrow a book; then I lent a slate pencil, and asked a boy for a knife, and did several things. I supposed it was allowed."

"Oh, we all do it," said Burt, reddening. "There isn't any sense in the old rule; and nobody could keep it, nobody does."

"I will, or else I will say I have not," said Willie. "Do you suppose I would tell ten lies in one heap?"

"Oh, we don't call them lies," muttered Johnnie. "There wouldn't be a credit among us at night, if we were so strict."

"What of that, if you told the truth, laughed Willie, bravely.

In a short time, the boys all saw how it was with him. He studied hard, played with all his might in play-time; but, according to his account, he lost more credits than any of the rest. After some weeks, the boys answered "nine," "eight," oftener than they used to. Yet the school-room seemed to have grown quieter. Sometimes when Willie Grant's mark was even lower than usual, the teacher would smile peculiarly, but said no more of disgrace. Willie never preached to them or told tales; but somehow it made the boys ashamed of themselves just the seeing that this sturdy, blue-eyed boy must tell the truth. It was putting the clean cloth by the half soiled one, you see, and they felt like cheats and story-tellers. They talked him all over, and loved him, if they did nickname him "Scotch Granite," he was so firm about a promise.

Well, at the close of the term, Willie's name was very low down on the credit list. When it was read he had hard work not to cry; for he was very sensitive, and he had tried hard to be perfect. But the very last thing that day was a speech by the teacher, who told of once seeing a man muffled up in a cloak. He was passing him without a look, when he was told the man was General ——, the great hero.

"The signs of his rank were hidden, but the hero was there just the same," said the teacher. "And, now, boys, you will see what I mean when I give the medal to the most faithful boy—the one really the most conscientiously perfect in his deportment among you. Who shall have it?"

"Little Granite!" shouted the forty boys at once; for the child whose name was so "low" on the credit list had made truth noble in their eyes.—*The British Evangelist.*

One earnest gaze upon Christ is worth a thousand scrutinies of self. The man who beholds the cross, and beholding it weeps, cannot be really blind nor perilously self-ignorant.—*Dean Vaughan.*

Micronesia saw her first Christian baptism but a little over a quarter of a century ago. Now there are forty-seven self-supporting churches and about 5000 church members.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference

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PHILADELPHIA, NOV., 1890.

ALL those who subscribe now will receive THE MENNONITE for the balance of the year free.

GEO. F. ROUPP, Freeman, Dak., was the fortunate winner of the $12 Bible offered as a prize to the one who obtained the largest number of subscribers to THE MENNONITE. He secured 23 new subscribers.

A YOUNG sister from Clarence Centre, N. Y., writes: "I love to read THE MENNONITE, and wish it would appear oftener. I often wonder what has become of the old correspondents. Why don't they continue? The visit Bro. Allebach made us this summer was appreciated and enjoyed by us all. We hope and have the promise that he will come and work in our community again. I for one have gained a great interest in the work of our Master, and hope to work with more zeal and earnestness than heretofore.

THE General Conference convened in Salem's church, Childstown, S. D., on Oct. 16. The attendance was larger than at any previous conference. The first train brought over two hundred delegates and guests. The discussions were interesting and were continued in the spirit of true charity. The spacious church was filled and sometimes overcrowded, not only when preaching services were conducted, but during the hours of conference. The members of the Childstown churches deserve special mention for their practical and self-denying work in entertaining the many delegates and guests. The report of conference will appear in the next number.

CHURCH NEWS.

BOYERTOWN.—A well conducted Children's Day was held by our Sunday-school on October 5. After the opening hymn J. C. F. Werner read from 1 Cor. 9th chap., and prayer was offered by Rev. A. H. Gottshall. Short pieces were recited by the following members of the school: Mahlon C. Fryer, Lillie Fryer, Addie Seasholtz. Floral offering by seven girls. The Golden Nine, by nine girls, and Scripture recitations by four girls. These recitations were interspersed with music. Addresses were made by Rev. W. S. Gottshall, Prof. D. B. Hankey and Rev. A. H. Gottshall, and two more recitations by Irena Boyer and Bertha Emes. The collection amounted to over three dollars. "God Be With You Till We Meet Again" and the benediction by Rev. A. H. Gottshall closed the exercises. Success attended the day in every way. Three scholars were not present on account of sickness and death.

D. W. B.

PHILADELPHIA.—Sunday, Sept. 28, was a happy, blessed day for the members and friends of our church. It was the occasion of the twenty-fifth anniversary of the founding of the church. The annual reunion of Sunday-school and congregation was held in the morning. Notwithstanding the threatening weather in the morning, the church was nicely filled, and all present enjoyed the exercises. Mr. F. G. Rosenberger and Prof. J. S. Taylor, of New York, made addresses. In the afternoon the anniversary services proper were commenced, when two of the former pastors made addresses, Rev. L. O. Shimmel, of this city, and Rev. A. E. Funk, of New York. The services were then continued in the evening in English. The early song and prayer service was conducted by Mr. J. S. Taylor. Addresses were made by Mr. P. R. Kline, one of the deacons, Rev. A. E. Funk, Mr. S. E. Landis, Mr. O. O. Shimmel, of New York, and the pastor. A paper prepared by the pastor on "The Rise and Growth of the Congregation," was read. The services were interesting throughout, and when long after the usual closing-time the audience was dismissed, all seemed loth to depart. The occasion was also the eighth anniversary of the present pastorate.—Gospel services were continued throughout the week. On Friday evening five new members were added, three by baptism and two by letter. The Sunday following the Lord's Supper was celebrated. A praise and thanksgiving service concluded the anniversary occasion. The entire congregation realized once more the preciousness of such seasons of waiting before the Lord. May much good result from it to His glory whose we are.

MISSION DEPARTMENT.

FROM OUR MISSION FIELD.

Extracts from the Reports of Our Missionaries for Second Quarter, 1890.

DARLINGTON.—H. R. Voth, Missionary.—The quarter was again in many respects a significant period in our work. We were permitted to again receive into the church of Jesus Christ through baptism a number of our young Indians. On June 8th I baptized eight young Indians and a young negro who is working in the mission. Several others made application, but after a careful examination I could not feel justified to baptize them yet. On June 22d I baptized three boys and three girls in Halstead, so there were fourteen baptized through the quarter, which I herewith commend to the prayers of the worthy board and all mission friends. These young plants, consecrated to the Lord, are subject to many dangers, and among their own people they have nothing to encourage and advance them, as their parents, brothers and sisters and friends are all yet heathen.

Our mission house at Cantonment was finished in this quarter, and we hope that the Indians will now fill the same with children. We had very dry weather through this quarter, and though we had some rain during the past few weeks we will have but few potatoes, but little corn and garden vegetables. Fruit is also scarce, especially peaches. We get some apples. Mulberries were plenty to the great joy of the children and the Indians.

Just at present we have no children with us, we expect some though in the near future. My own two children accompanied sister Richert to Kansas and Illinois on a visit to their grandparents. I expect them home by September. The future of the little ones gives me much anxiety. Still I have the sure confidence that the Lord too will care for them in His own way.

CANTONMENT.—D. B. Hirschler, Missionary.—[We give below a few extracts from the interesting report of missionary Hirschler, who has, since penning the report, been called from his labor to the rest of the faithful.—ED.]

With thanks to God we look back over the past quarter, for he has been gracious to us and has heard the prayers which day by day ascended to him, both from the congregation as well as from the mission workers.

On June 8th, we were gratified to receive nine souls into the congregation through baptism. It was a day of refreshing. Bro. H. R. Voth administered baptism. Seventeen had applied for baptism. All professed to have found peace in the Lord. On the day before baptism Bro. Voth examined them all. He thought best to ask eight of them to wait a short time yet that they might be made better acquainted with the Scriptures. Though they very much desired to be baptized with the rest they at last consented. We have, as before, chatechetical instruction. I intend to continue the same through the vacation. The names of those baptized are: Edmund Thompson, Victor Crowchief, Jennie Arrow, Lydia Roadtraveler, Maud Sittingcrow, Ruth Fire, Lena Lefthand, Lizzie Raven and Minnie Chapman.

Concerning Edmund Thompson I want to add a few words of explanation. He is a negro, born in the State of Texas. When a boy he became a cowboy. Once, when driving cows, he was captured by the Indians, and was since then mostly among these people as a captive. His life, in accordance with his position, was a rough and sinful one. But the Word of the Cross became too powerful for him. He often confessed to me after services that the words went like arrows through his heart. He had great influence among these two tribes. May the Lord grant grace that these newly baptized may remain steadfast and be an honor to the Church. Brothers and sisters, remember them with prayerful hearts.

A number of the adult Indians have recently become willing to receive instruction. On Sunday after dinner we repair to the school-room and then I tell them in a simple way the Gospel story. Edmund Thompson is my interpreter. They have thus far manifested considerable interest. My desire and prayer is that the story of the cross may show its power in them. An old Cheyenne named Black Kettle has asked to be baptized. He told me he believed in Jesus, that he was a Christian. I want to instruct him further in the plan of salvation. If he remains steadfast, I believe he should have his wish granted.

WASHITA.—J. J. Kliewer, missionary.—At present—June—there are not many Indians here, they having been called by the agent to Darlington to be enumerated for the census. Toward the end of July they intend to celebrate their medicine feast. Not only do their fields and gardens suffer in consequence of their so often leaving their chosen homes here, but we and others are hindered in our work for them. Not only is this nomadic life disadvantageous, but it also brings many physical and spiritual evils with it. The good seed that may have been sown in quietude must here suffer, if not entirely destroyed.

Some time ago I was invited by Mrs. Henry North through her husband to visit her, as she desired to be baptized. She speaks English tolerably well. She was formerly in White's Institute, in Iowa, while her husband attended the Carlisle school. He likewise speaks English well. The woman had for some time been suffering from consumption, and felt now that her end was near. I visited her on Sunday, June 15. She was very weak from a recent fever, and was too sick to undertake a long journey, and yet it was required on account of the census that she should the next day accompany the company to Darlington. Though she could not utter a loud word, she sought to tell me the burden of her heart. I was convinced that she had a sincere desire to die happy. She told me she had dreamed that the Saviour had appeared to her to take her to himself. I read suitable passages to her from the New Testament and showed her that she, if she would believe that Jesus had died for her, could die happy. That He was not only with her in her dreams but in reality, as he had promised, and in her departing from this world God's angels would carry her to the place for the redeemed as they did poor Lazarus. She asked me to pray with her, which I gladly did, and repeatedly asked an interest in our prayers. She desired to be baptized. I told her that it was proper that she should desire baptism, and that if she should live some time yet, she should be baptized. I advised her that if she should come to Darlington she should send her husband to H. R. Voth. I hoped he would visit her and she should then tell him all her wishes. At the same time I showed her from the Word of God that if she should die before she could be baptized, she could die happy, that for a happy death, faith in the Saviour and his merits was sufficient. She felt comforted and at the close said she was glad that I visited her. To me, too, it afforded great joy to be able to direct a soul to the loving Saviour. Later I heard she died the next day. We hope her soul was taken home to the happy land above. Her husband was not at home when I was there; he had gone to the Washita to engage in the butchering of cattle. Her mother, another woman and a few medicine men were with the sick woman when I

was there. These took care that the woman died so soon, that she might not be a hindrance to them on their journey. According to my judgment the woman could have lived longer if she would have had the proper attention. This example shows us how injurious the customary gathering together of the Indians is and the necessity that each family have its own home and permanently dwell there. Only when this is once accomplished may we look for abiding fruits of our labors.

TREASURER'S REPORT, 2D QUARTER, 1890.

Receipts to July 1,	$ 7301.06
Expenses to July 1,	4681.64
Balance in treasury,	$ 2619.42
Rec. for new mission house, Cantonment,	$ 7202.69
Paid out for new mission house, Cantonment,	7000.00
Balance in building treasury,	$ 202 69
Received for church at Darlington,	$391.65.

DEPLETING THE MINISTRY AND EMPTYING THE CHURCHES.

If any Bible truth is either overstated, understated or misstated in any Church Confession by all means let the wrong statement be corrected. But on that ground only let any revision be made, and not at all from some vague, nervous fear lest some bright young man may, if changes are not made, either demit the ministry or decline to enter it. Christ allowed in himself no such trembling anxiety as to the effect of his preaching, even at the beginning, when additions to the ranks of his co-laborers were to human view vastly more important than they are now. On one occasion when he had preached the "hard doctrine" of God's sovereignity in the salvation of men it is said that "many" who could not stand such uncomfortable preaching, "went back and walked no more with him." But Christ made no effort to detain them. He did not say, "You misunderstand me. Stay and I will explain everything to your entire satisfaction." Instead of retracting or euphemizing anything he had said, he at once turned to his disciples and asked, "Will ye also go away? If you cannot receive the truth, you too must leave me and follow those who have already gone."

Nor was Jesus any more afraid of emptying the churches than he was of depleting the ministry. You bring your gifts to the altar; you come to God's house to perform acts of public devotion; but before the service has begun you remember a neighbor who has something against you—an unpaid debt, a damaging misrepresentation, a truth suppressed, which is tantamount to a lie, evil returned for good, an unprovoked discourtesy. What are you to do? Go on with your worship? No. Leave there the gift before the altar and go thy way. First right your neighbor's wrong, and then come and offer your gift. Till that is done, let the prayer go unsaid, the contribution unmade, the church work unperformed.

"But what would become of the congregations were that faithfully carried out? You might half empty the churches." Better, if need be, they were wholly emptied for a time, that, when refilled, it might be with man-respecting, neighbor-loving, golden rule, God-approving worshippers.

As Christ will not alter his message to suit the messenger, so are prayer, and Psalm, and sermon, and great congregations of small account in his sight, where neighborly kindness and the gentle courtesies of Christian love are trampled under foot.—*Addison Ballard, D. D., in the Presbyterian.*

There is in the United States one minister for every 800 persons. In foreign lands the average is one minister for every 400,000 souls. And yet the command was given 1900 years ago to go into all the world and preach the Gospel to every creature.

The American Sunday-school Union has about 90 missionaries employed in Sunday-school work. During the past year they organized 1685 new schools and gathered in 60,000 neglected children. Aid was also given to 5200 other schools containing 340,000 scholars.

SABBATH SCHOOL.

TWO PAPERS.

Read at the Sunday-school Convention, at Hereford, Berks Co., Pa., August 26 and 27, 1890.

What can a Sunday-school Teacher do for his Pupils outside the Regular Sessions?

BY H. G. ALLEBACH.

A Sunday-school teacher has indeed a responsible charge committed to him. After having equipped himself with all the essential qualifications of a mere secular teacher, and possessed himself with the pedagogical instinct, the greatest test of all needs yet to be applied—Is he an upright and pious Christian? We are once again bidden to recognize the oft-repeated truism, that a teacher's influence upon his pupils is determined quite as much by his walk and conversation in the world as by his doctrines and precepts in the class-room. Young people, who naturally see better and clearer with their eyes than with their mind, who are apter to learn by example than by precept, who care more for deeds than for creeds, require a teacher who, in his daily walk can fully satisfy their expectations, and prove to them that he practices what he preaches. It is well to be versed in the Scriptures, in biblical history and antiquities, in the interpretation and exposition of the lesson-text at hand; but it is better to be built up in practical piety. He is best fitted to teach, who hasfirst learned to obey. Therefore I deduce as the first answer to my topic: —A teacher must, outside of the class-room, be the living example of what he teaches. This is a universal law; and the violation of it is as much an absurdity in nature as it is an offense in religion. The sermon on the Mount and the 12th chapter of Romans should be to the teacher's spiritual, what the blood is to the natural life. They should be hung up in his office during working hours and graven on the walls of his favorite room at home.

The teacher should be in advance of his pupils in Christian enterprise; should lead and not follow in all good works which opportunity invites; should throw a quarter more into the saucer than they. He should, by his superior holiness, be a constant reproof to such of his pupils as fall short of their duty. In particular he should note well Paul's warning, "Wherefore let him that thinketh he standeth take heed lest he fall."

The most ardent Christian servant is liable to error in his works, notwithstanding his heart seeks after perfection. Such errors crop out in sudden explosion of temper, in infirmities of will, in allowing ragged rents and gaps to creep into his Christian armor, in a lack of the fruits of the spirit, and in a host of other shortcomings. These are readily forgiven by both God and man, in view of the fallibility of all flesh. But young minds cannot see that far. They know not the subtle difference between sins and so-called errors. Hence the teacher is bound to exercise a double amount of self-searching, to pray without ceasing for a double supply of the Holy Spirit to lead him into all truth and free him from bondage to sin, in order not to be a stumbling block to his class. Let him also take care that he preserve a good reputation,—by being honest and straightforward in his business relations, by not being parsimonious or too exacting and "close,"—and by being full of a charitable spirit toward all. Woe to him whose pious pretenses are once exposed to caricature or mockery! or whose name becomes a by-word of reproach to the Christian cause! Such a teacher's influence will be as dust in the balance. The words that drop from his lips in class will seem like wooden arrows trying to pierce steel plate.

The second and last branch of my topic (a twin branch with the first) is comprehended in the question, Shall the teacher minister to the wants of his class out of session?

Emphatically, yes. Whenever our Lord was not engaged in preaching, he was occupied in doing deeds of mercy. Innumerable are the instances which exhibit Him attending to the personal needs of his followers. Twice he rebuked Peter, leaving out of mention the special admonitions given the apostle at opportune moments. Once he rebuked James and John, and once doubting Thomas. How often he visited the beloved sisters and their brothers at Bethany in the pursuance of his mission! And when the apostles had spent the night fishing, with no success, their master enabled them to draw out a great multitude of them. These are all instances of the personal labors of our Saviour to keep his own from material and spiritual want, and the Sunday-school teacher cannot as a disciple be greater than his Lord and neglect opportunities for personal work, which his own Lord did not suffer to remain unembraced.

It is a significant part of a teacher's duty to see that his pupils, each by each, are purged of their peculiar besetting sins, and to know what is yet lacking to make them more perfect. He should be their adviser in regard to their daily career; should reprove them when they fall into the tempter's snare; should be constantly booked in the details of their character, so as to know the condition of their hearts, and be able to offer criticism thereon. They are his possessions in Christ and to govern them well is the charge committed to him on entering into his stewardship. Around and about him there should hover a Christian atmosphere which his pupils would do well at all times to inhale. He should not be guilty of what may be termed *religious prudery*, by shrinking from Christian discourse even in the street. It is his to let the depraved world be now and then reminded of the fact that God still reigns. And in such plain-spoken communications he may have to accost, once in a while, one of his own pupils. In times of distress, or at the dying bedside, he, in connection with the pastor, should be near to pray and console.

Above all things he should win the unbounded love and respect, the unquestioned confidence, and the ardent sympathy of his pupils; and thus they cannot but love the truth as they love aim. Still he must beware of any tendency on their part to idolize him; and, in his turn, should not make idols of them. He must never allow himself to sacrifice truth and duty to an idolatrous pupil-worship. He should not fear, when there is occasion, to reprove them gently and in love; and if oil will not calm the raging waters, then vigorous battling with the waves remains his only choice. But on no account should he seek to fabricate some vain excuse to justify a transgression.

However, a real love of the truth will not be deaf to the dictates of a firm conscience, and is therefore not liable to drift into such an error. And, after all, the brunt of a teacher's battle will fall upon those distant hearts that are not yet won, rather than upon those who are near and dear to him.

To sum up the two items of my theme, I repeat—that a teacher, besides being a person "apt to teach" must first himself walk *in* the light of his own revelations and teachings; and, in the second place, guard against his pupils' straying into darkness, by sustaining a continual intercourse with them. He must be the good shepherd of a good flock.

What Should We Have at a Christmas Festival.

BY U. S. STAUFFER.

Of all the festive times celebrated by Christians, the festival commemorating the birth of the Saviour of mankind, is and should be the predominant one. The exceeding sinfulness of the fall of man is made manifest in that it required the sacrifice of the Son of God Himself as an atonement. "For God so loved the world that He gave His only begotten son, that whosoever believeth in Him should not perish but have everlasting life. Inconceivable and unspeakable love was the motive of salvation through Christ Jesus, and it is therefore eminently proper and becoming that the event of the Son of God coming into the flesh should be celebrated by all the children of God.

That Christmas festivals are and should be held is also implied by the subject of this paper.

From the nature of its origin the Christmas festival must be a sacred—Christian—festival; and I would make this most emphatic. Looking to the subject again, we see that a great weight hinges on the little word "*we*." Are we Christians to the extent of the meaning of the word, converted and devoted to the love and service of God, then we will not find much difficulty in deciding as to what is proper and becoming to have at a Christmas festival, for Christians will not participate in a festival not in accordance with the spirit of the word of God and religion. Moreover, Christians are the only class of people who can truly celebrate a Christmas festival; for what benefit could an unbeliever derive from joying, and what cause could he have for rejoicing in the coming of the Messiah, and how would God thereby be glorified?

The Christmas festival must be an occasion of joy. Man, after the fall, was in a sorrowful estate, but there was promise of a Saviour which gave hope and joy—"The seed of the woman shall bruise the serpent's head" besides many other prophecies later regarding the nation, tribe, family, place and time. The coming of the Saviour was anxiously and joyously awaited by the prophets, and God's people of the old dispensation, and good old Simeon, "waiting for the consolation of Israel," after taking the child Jesus in his arms and blessing him, breaks forth in the words, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." There was joy in heaven over the birth of Christ, and the angel announced good tidings of great joy, while the multitude of the heavenly host praised God and sang, "Glory to God in the highest." Deliverance from the sorrowful estate had come and the plan of salvation was being fulfilled. His coming on earth and establishing of salvation, could therefore not provoke, in the Christian, any other emotion than joy mingled with thanksgiving, and I have arrived at the conclusion that the Christmas festival must be a festival of joy and thanksgiving.

I am not acquainted with the history of the Christmas festival, and can therefore only treat the subject as far as it concerns us and the present time.

In its narrower application the "*we*" in the subject I apply to the Sunday-schools and Sunday-school laborers in general, and more especially to those connected with this convention. "*What* should we have" I suppose has reference to the exercises, etc., of the festival. The object of feasts or festivals is to honor or celebrate a past event, or the actions of a person, etc. Inasmuch as the Christmas festival is held to celebrate the birth of Jesus Christ, the only begotten son of the Father, it behooves us as Christian believers and Sunday-schools to *worship*, *praise* and *glorify* him at our festivals.

Public worship has from time immemorial consisted of prayer, singing, reading and expounding of the Scriptures, offerings, etc. This is proper. Worship must be the intent of all the exercises of a Christmas festival. Worship, however, is not necessarily limited to the exercises just mentioned. Recitations, dialogues and other exercises by the children, when of a character in accordance with the spirit of the occasion, and devoid of all frivolity, is in my estimation perfectly proper and affords pleasing variety.

The singing should not be above the ability of the school, but should be easy so that all can heartily participate. Music of an operatic character should be altogether avoided, as well as at any other occasion of worship.

The frivolous talk and cracking of jokes by those who are supposed to deliver addresses, as sometimes is practiced, is a long step away from propriety; and when it comes to the bodily representation of Santa Claus and the like it borders on heathenism.

I like to see the church decorated when it can be done without much expense to the honor of the occasion, but this must not be done for the glory of the committee in charge.

The giving of presents is another feature which is in perfect accord with a true Christmas festival. The present should remind the recipient of the great gift of God. The wise men also before they departed from the manger opened their treasures and presented unto him gifts, gold, frankincense and myrrh. Giving of presents, in the right spirit, should be encouraged, and should not be limited to the buying of a few pounds of colored confectionery with the money from the school treasury, and distributing it among the *bona fide* scholars. The spirit of love and charity should be cultivated among the children and all connected with the school—the audience present not excluded—and gifts of various kinds and money should come forth as a thank-offering for beneficial purposes; or in the case of our church, we have an excellent opportunity to give gifts to our Indian Mission. I am glad to know that in some of our schools this has been done, and efforts have and will be made by others for future Christmas festivals. A Christmas festival is not complete without this feature, and the cup of joy is not full unless we realize that in this also, "it is more blessed to give than to receive."

It is difficult to give in detail just what we should have at a Christmas festival, for circumstances differ in almost every case, and what would be acceptable at one place might not be at another. If we heed the words of the Apostle Paul when he says, "All things are lawful unto me, but all things are not expedient," as well as the other injunction of the same Apostle, "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God," we cannot fall much short of the mark.

SUNDAY-SCHOOL CONVENTION OF CENTRAL DISTRICT CONFERENCE.

On October 8–11 we had the pleasure to attend the annual Sunday-school convention of our brethren in Summerfield, Illinois. The district represented in this convention is very large, including the schools of our church in New York, Ohio, Indiana, Illinois, Missouri, Iowa and Ontario. The workers composing this convention are earnest workers, filled with enthusiasm for their work. Besides the representatives of the different schools connected, we here met representatives from the Eastern and Western District Conference. All had the brotherly invitation to participate in the exercises. John H. Tschantz, of Dalton, Ohio, presided, while P. D. Amstutz, of Bluffton, Ohio, acted as secretary. After the devotional exercises, C. H. van der Smissen, the pastor of the church here, welcomed the Sunday-school workers and guests in a brief yet appropriate address. I. A. Sommer, the pleasing editor of the *Bundesbote*, responded. He and with him all the guests are glad to have the opportunity of once visiting Summerfield, famous in all the work of the church, though still a strange place to most of them.

The programme committee presented an interesting programme for the convention. The exercises were all conducted in German, as among our western brethren the German language does still predominate.

1st Topic,—*Christ as a Teacher* was appropriately chosen as the first topic, and P. D. Amstutz, who is not only well versed in the qualifications of a public school teacher, but who likewise has learned at the feet of Jesus, and knows how to present him to others, attracted the eyes, ears and minds of the convention by a chart and a pleasing address, presenting Christ as the one perfect and imitable teacher.

2d Topic.—*The blackboard in explaining the Sunday-school lesson.* a. Its advantages. A. S. Shelly, of Pennsylvania, spoke on this topic, showing that there were great advantages in its use, especially for smaller scholars. The invisible can best be taught through visible objects; truths can best be fixed on the mind by presenting them to the eye and the ear. For smaller scholars illustrations are good; for more advanced scholars the board should be used to present to the eye a synopsis of the lesson. b. Its disadvantages were considered by C. D. Amstutz, of Ohio. They may be summed up into 1. Misuse; 2. Wasting of time; 3. Use of false illustrations.

3d Topic.—*How can we best gain the co-operation of the scholars?* P. B. Hilty, of Ohio, spoke on this topic. He said the parents must first be won, then the scholars; to this the teacher must stand on the same plane as his scholars.

4th Topic.—*How can the teacher best know his pupils?* This topic was subdivided as follows and treated at length: a. As to their character, by Jacob Krehbiel, of New York. b. As to their abilities, by M. S. Moyer, of Missouri. c. As to their Biblical knowledge, by Chris. Showalter, Iowa. It was shown what character is, and the necessity of knowing the nature, inclinations and habits of the scholars; these can be learned by associating, by visiting and conversation. The abilities and Biblical knowledge can best be known by questioning. Go from the simple to the compound.

5th Topic.—*How can we prevail on an infant class teacher to attend the teachers' meeting?* Joel Welty, of Indiana, spoke on this topic. The teachers' meeting is often not adapted to the infant class teacher; he can not find what he needs, hence he does not attend. The meeting must be made to meet the wants of the infant class teacher as well as those of the adult classes. The infant class teacher should be the best qualified and best prepared of all the teachers.

In the closing resolutions the convention recommended the assistance of sisters in the future conventions. F.

THE BROTHERHOOD OF ANDREW AND PHILIP.

[We clip the following from an article written by Rev. Rufus W. Miller in the *Sunday-school Times.*]

The sole object of the Brotherhood of Andrew and Philip is the spread of Christ's kingdom among young men. Its methods are along the lines of personal work. It lays no stress on meeting or on committees. Every young man who becomes a member pledges himself to obey two rules: one, the rule of prayer, to pray daily for the spread of Christ's kingdom among young men, and for God's blessing upon the labors of the Brotherhood; the other, the rule of service, to make an earnest effort each week to bring at least one man within hearing of the gospel of Jesus Christ, as set forth in the services of the church, young people's prayer-meetings, and young men's Bible classes. If there is any other fundamental feature of the Brotherhood, it is the emphasis laid on associated Bible study in men's Bible classes.

The form of the general organization lays hold of the enthusiasm and the energy of the young man's social nature. Annual conventions are held, and, in the interim, an executive council carries on the general work, and keeps each local society, called a "chapter," into touch and sympathy with the young men and the work throughout the church. Every chapter manages its work in its own way, but no chapter can be formed without the consent of pastor. There is usually a monthly meeting at which reports on personal work are given and new work assigned by the pastor or president.

The first chapter of the Brotherhood of Andrew and Philip was organized May 4, 1888. Impressions of facts and needs made in the preparation of a sermon on "The Church an Andrew and Philip Society" by the writer, as well as the personal influence of Captain C. A. H. McCauley, United States Army, Chicago, Illinois, led to the establishment of the Brotherhood; although an active Young People's Society of Christian Endeavor was then, and is still, maintained in the congregation.

The organization attracted the favorable notice of ministers of the Reformed Church in the United States. Chapters were formed and multiplied, until, by June 6 and 7, 1889, when the first convention was held by the parent chapter at Reading, Pennsylvania, fifteen chapters, with some four hundred members, reported. These were distributed throughout nine classes (presbyteries) and three synods of the Reformed Church in the United States.

During the following year the Brotherhood movement received words of commendation from the five English synods and the General Synod of the Reformed Church in the United States. September 12-14, 1890, the second convention was held in Philadelphia, when thirty-five chapters, with 1,091 members, were enrolled. So far, chapters were admitted only from the Reformed Church in the United States and from the Reformed Church of America.

The Brotherhood of Andrew and Philip is a Scriptural church agency (John 1:41-48; 12: 20-22). It is in and of the church. It is carrying into practical operation Cotton Mather's suggestions, made as early as 1710, with reference to "young men associated."

The time has come for a Young Men's Christian Association in every congregation,—not to do away with the Young Men's Christian Association, but to do a work which it cannot do. Young men are found in larger numbers and are more active, in the Christian Church to-day than ever before; yet it is still true that they are conspicuously absent, and that more are found in lodges, clubs, saloons, prisons, etc, than in the church. It is estimated that but five per cent. of the young men of this country are church-members, fifteen out of twenty-five attend church with any degree of regularity, and seventy-five out of one hundred never attend church at all. The proportion of young men enrolled in the Sunday-school is, no doubt, as small.

The desperate need of effort in behalf of young men, therefore, is obvious. A men's organization is best adapted to interest and reach them. Young men are clannish; they are gregarious, and herd in kind.

The opportunity to influence, to set at work, and to reach, young men, was never greater in the history of the Christian Church. The need, the ability, the opportunity, unite to bestir activity in behalf of and by young men.

The practical working of the Brotherhood of Andrew and Philip, where a faithful trial has been made, has quickened the interest of the young men, aroused their sense of responsibility in behalf of their fellows, increased the attendance at church services, reclaimed the boy from sixteen to twenty years of age for the Sunday-school, enlarged men's Bible-classes, and has added many to the church.

The world has great confidence in a "consensus" of opinion. Yet how often does a consensus block the wheels of progress! How prone are we to take consensus as finality! Ten physcians agree upon the treatment of a case. But their ten opinions are one because all ten of them have been drawn from one book or teacher, without any new experimental factor entering into the individual decisions. Is that fairly a consensus? Ten other physicians are likewise agreed, but their agreement arises out of ten separate experiences and processes of reasoning. That is a consensus, and worth all that unanimity is worth in human affairs. The question is, Have the ten opinions come from one original source of which they are merely lifeless echoes, or have they come from ten original sources to find themselves at one?—*Sunday School Times.*

CHINA INLAND MISSION.

The Council for North America of the China Inland Mission, which has its headquarters in Toronto, Canada, has published an appeal to the Protestant churches of Christian lands for one thousand men, within five years from the present time, to go to China to evangelize the three hundred millions of heathen there who need the missionary aid of unordained men, evangelists, teachers and physicians. Connected with the appeal is another for helpers to do evangelizing work among the one hundred millions of Chinese women and children. These are required for school work, to labor among the sick in hospitals, dispensaries and homes, also in the families and among women throughout that country. Such women helpers should be of sound health, good ability, good common sense and well educated. They are recommended, before going to the foreign work, to take a systematic course of Bible study and acquire the wisdom and tact learned by experience in Christian labors at home. The appeal is signed by a large committee of ladies on behalf of two hundred and four ladies who assembled in conference in Shanghai last May, and representing the various missionary organizations in this country and Great Britain of different denominations. The appeal for the men is signed by J. Hudson Taylor and other well-known workers in China.

WHY not become a Christian and unite with a church at once? You will be abundantly repaid for all the sacrifice you may be required to make. Every day spent in sin is worse than lost, and the time is soon coming when you would like to undo the results of an evil example. You will lose nothing by becoming a follower of Christ, but if you live on without Him, you will lose everything desirable. In *the* crisis of life, to hesitate is to be lost. Prompt decision, a hearty "I will," invariably leads to pardon, peace and purity. Christ is waiting. "How long halt ye?" He stands without the door. Invite Him to enter; you will never regret it.

THE heights of earthly promotion and glory lift us no whit nearer Heaven. It is easier to step there from the lowly vale of humiliation and sorrow. —*Poor.*

DEATHS.

FELLMAN.—On September 26th, 1890, in Bedminster, Pa., of dropsy, Enos Fellman, aged 67 yrs., 9 mos. and 12 days. Interment on September 30th, at the Deep Run Mennonite burial grounds, services by Samuel Godshall and Allen M. Fretz.

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FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3 : 11.

THE LOVE OF GOD.

JOHN 3:16.

Can I tell the wondrous fullness
Of His love, so rich and free;
Or reckon the priceless value
Of the blood He shed for me?
Ah, no! 'tis beyond my telling,
Though its theme I fain would know;
And my heart it fails to measure
The breadth of the love I owe.

Can I share the bitter anguish,
He bore 'midst the garden's gloom;
When His soul passed 'neath the shadow
Of the coming judgment's doom?
Ah, no! 'tis beyond my sharing,
The weight of my Saviour's woe;
And my heart it fails to measure
The length of the love I owe.

Can I grasp the mystic meaning
Of the cross with His nail-pierced form;
Where His heart for the sinner's ransom
Was crushed in the judgment storm?
Ah, no! 'tis beyond my grasping,
'Tis deeper than thought can go;
And my heart it fails to measure
The depth of the love I owe.

Can I see with earthly vision,
The walls of my blood-bought home?
Can I catch the matchless glory
That gleams from its golden dome?
Ah, no! 'tis beyond my vision,
Though it shine with fadeless glow;
And my heart still fails to measure,
The height of the love I owe.

Soon, soon in glorious beauty,
I shall see Him face to face,
And read in the nail and spear marks
The story of saving grace;
Ah! then I shall learn the meaning
Of His life blood's crimson flow;
I shall measure the wondrous fullness,
I shall know how much I owe.

A HOLY life spent in the service of God, and in communion with Him, is, without doubt, the most pleasant and comfortable life that any man can live in this world.—*Melancthon.*

CONFERENCE REPORT.

Report of the 12th Triennial Session of the General Conference of the Mennonite Church of North America.

According to a resolution passed at the last session, held at Milford Square, Pa., November, 1887, Conference convened in the church, at Childstown, Turner Co., South Dakota, on Wednesday, October 16, 1890.

The conference was opened with devotional exercises, conducted by its officers. The secretary reading 1 Cor. 12. The chairman then followed with an opening address, based on 1 Cor. 3 : 11—15. In course of his remarks the speaker showed that in order to carry on the conference work two main things are indispensible, viz.: 1. a solid foundation, 2. the proper material.

The churches represented were:

Kansas.		
Hoffnungsau,	9	Votes.
Halstead,	6	"
Canton,	5	"
Zion (at Elbing),	2	"
Gnadenberg,	5	"
Alexanderwohl,	18	"
Christian,	6	"
Bruderthal,	5	"
Hoffnungsfeld,	4	"
Hillsboro,	2	"
Purity,	4	"
West Zion,	4	"
Pawnee Rock,	2	"
Newton,	5	"
Emmaus,	3	"
Pennsylvania.		
Flatland,	2	"
Saucon,	2	"
East Swamp,	4	"
West Swamp,	7	"
Springfield,	3	"
Boyertown,	2	"
Baumansville,	1	"
Gottschall's,	6	"
Bertolet's,	1	"
Deep Run,	6	"

Pennsylvania.—Continued.

Philadelphia,	7	Votes.
Hereford,	6	"
Germantown,	1	"
Upper Milford,	3	"

Iowa.

Franklin,	1	"
West Point,	2	"
Zion,	5	"

South Dakota.

Childstown,	5	"
Loretta,	3	"

New York.

Clarence Centre,	2	"
Niagara,	1	"

Canada.

Stevensville,	2	"

Missouri.

Elkton,	1	"
Bethel,	4	"

Ohio.

Salem,	3	"

Illinois.

Summerfield,	6	"

Indiana.

Berne,	14	"

During the conference session the following were admitted: Eight congregations from Switzerland, Europe, with 28 votes; Bethel congregation, Mountain Lake, Minn., with 3 votes.

Following are the names of the delegates:—

KANSAS.—Rev. D. Goeddert, Rev. C. Krehbiel, Rev. D. Goerz, Rev. John Ratzlaff, Rev. C. H. Regier, Rev. A. B. Harms, Rev. D. Unruh, Rev. H. Goerz, Rev. P. P. Pankratz, Rev. H. Richert, Rev. Jac. Funk, Rev. Jac. W. Penner, Rev. J. Ewert, J. W. Wedel, Rev. Wm. Galle, Rev. Jacob Stuckey, Solomon Krehbiel, Jacob Goering, Peter Flickinger, Rev. Chr. Ramaseyer, Rev. J. G. Graber, P. A. Graber, Rev. J. Ratzlaff, Rev. Jacob R. Toews, Rev. G. Harder, J. H. Wedel.

PENNSYLVANIA.—Rev. A. B. Shelly, Rev. J. S. Moyer, Rev. A. M. Fretz, Rev. W. S. Gottschall, Rev. A. S. Shelly, Rev. N. B. Grubb, Rev. J. B. Baer.

SOUTH DAKOTA.—Rev. C. Kauffman, Rev. Jos. Graber, Rev. Christian Miller, C. Ewert, H. Unruh, Rev. Benj. P. Schmidt, Rev. Abrm. Williams, Rev. Peter Becker, Rev. Jos. Kauffman, Rev. Jacob Schultz, Rev. Frederick Schattner.

MISSOURI.—Rev. P. S. Lehman, Rev. P. P. Lehman.

OHIO.—Rev. John Moser, Rev. Chr. Zimmerly.

IOWA.—Rev. Christian Schowalter.

ILLINOIS.—Rev. C. H. A. van der Smissen.

INDIANA.—Rev. S. F. Sprunger, Rev. John A. Sprunger, Rev. I. A. Sommer, Jeff. Lehman, Joel Welty, L. C. Sprunger.

INDIAN TERRITORY.—Rev. H. R. Voth.

NEBRASKA.—Rev. Gerhard Penner, Rev. Janzen, Andreas Wiebe, Peter Friesen, Rev. Gerhart Epp

MINNESOTA.—Rev. J. J. Balzer, Rev. H. Regier, Rev. W. F. Foeres.

SWISSE, Europe.—Rev. J. A. Sprunger, Rev. R. Petter.

The election of officers was next in order and resulted in the re-electon of the former officers, Rev. A. B. Shelly, Chairman, and Rev. Christian Schowalter, Secretary. Rev. C. H. A. van der Smissen was elected Assistant Secretary.

The chairman appointed D. Goerz and S. F. Sprunger to fill the vacancies in the business committee, caused by the death of Bro. D. Krehbiel, and the absence of Bro. A. A. Sommer by sickness.

Resolved, that two sessions be held each day between the hours of 9 and and 11.30 A. M. and 1.30 and 4 P. M., and that devotional services be held every evening, beginning at 7 o'clock.

Allen M. Fretz, W. J. Ewert, and Joel Welty were appointed a committee to receive the statistical reports and arrange them for publication.

On motion all brethren present were admitted advisory members of this conference.

Resolved that a committee of five be appointed, whose duty it shall be to nominate candidates for the standing committees. Twice the number of candidates needed for the committee shall be nominated. The members of the nominating committee are eligible. C. Krehbiel, S. F. Sprunger, N. B. Grubb, C. Showalter, D. Goerz, were named as the committee.

The Foreign Mission Board at this point presented their report of the work done for three years past and the condition of the work at present. Also a report by C. Krehbliel of the Indian school, under his supervision at Halstead, Kansas. The result of the discussions which followed will be seen from the following resolutions and expressions.

In the honor of the memory of C. J. van der Smissen, D. B. Hirschler, and sister B. Voth, who were called to reap the reward of their faithful labors in the mission cause, the conference arose in a body; likewise to express their sympathy with the deeply bereaved Bro. H. R. Voth and sister D. B. Hirschler.

I. A. Sommer, A. S. Shelly and G. Harder were appointed a committee to audit the financial report of the Mission Board.

Conference authorizes the Mission Board to hold special meetings if deemed necessary. The travelling expenses to be paid out of the Mission treasury.

The Mission Board shall be authorized to adjust the matter with the Kansas conference with regard to the $500 paid out of the Mission treasury toward the building in Halstead, Kansas.

J. R. Toews, N B. Grubb and P. P. Lehman were appointed a committee to prepare and present a plan with regard to the erection of a house for visitors and the sick at Darlington. The following was presented and adopted:

Resolved that conference authorizes the Mission Board to provide the necessary room for reception of visitors and the care of the sick at Darlington, either by erection of new buildings, or purchasing such already erected and for sale. The money needed for the same shall be collected in the congregations for that purpose.

The Mission Board shall hereafter issue annual reports of the work, &c., instead of quarterly reports as heretofore, in both the English and German languages; and as often as possible correspondence of the work shall appear in the *Bundesbote* and *Mennonite*, and whenever deemed necessary, to issue supplements with said papers, at the expense of the Mission.

With regard to the application of C. C. Richert to establish a Mission Station in Palestine, conference replies that at present the way does not seem clear, neither can it recognize any positive hints from the Lord that a new field should be opened. Conference is therefore obliged to accept a waiting position, but asks the Mission Board to continue in correspondence with Bro. Richert.

While calls have come to the Mission Board to establish stations in other fields, conference directs that the Board shall be priviledged to investigate such calls and whenever circumstances and means can be accepted as providential hints, to establish such new stations.

Conference expressed hearty thanks by rising to Herrman Suderman, for his faithful and self-sacrificing service as treasurer of the Foreign Mission funds; and by unanimous vote declares that he shall serve again as treasurer during the coming conference term.

The request of the brethren in Switzerland, Europe, to unite with our General Conference in the work of Foreign Mission is met by cheerfully granting the request, and recognizing J. A. Sprunger as their representative, and in matters of Mission allowing the full number of votes, according to the membership represented.

The Mission Board is directed to report quarterly to the brethren in Switzerland, and to consider all suggestions and wishes that they may see fit to make. In other words, to remain in continued correspondence with the brethren there.

The name of Rev. Rudolph Petter, of Switzerland, was presented to the conference as Missionary. Bro. Petter being present was requested to explain to conference why and from what motives he seeks to enter the Mission work here. To this he cheerfully complied and his explanation was highly satisfactory. Brother Rudolph Petter and his wife Maria were then received as missionaries into the conference; and conference directs that the Board shall appoint them their field of labor.

The election for the Mission Board was then held with the following result: A. B. Shelly, C. Showalter, C. Krehbiel, H. Richert, J. S. Moyer, Gustav Harder, C. H. A. van der Smissen.

HOME MISSION.

The Home Mission Board next presented their report for the work done during the three years past. An essay on Home Mission was read by D. Goerz. This was directed to be published in pamphlet form, for free distribution. The treasurer of Home Mission to pay the same. The expense not to exceed $50.

J. B. Baer was tendered a vote of thanks for his self-sacrificing work done in the interest of the church; and was re-elected for three years, as traveling missionery.

The Home Mission Board shall be authorized to appoint other traveling ministers besides Bro. Baer, or send out evangelists as far as means and men are at their disposal. If found necessary and circumstances will warrant it, the board shall be authorized to supply stations temporary.

The following constitute the Home Mission Board for the current Conference term: A. S. Shelly, M. S. Moyer, J. J. Baltzer, D. Goerz, and J. R. Toews.

PUBLICATION.

The Publication Board presented their report and was accepted.

The committee on Church ritual was continued. The vacancy caused by the death of Bro. C. J. van der Smissen was filled by the election of D. Goerz.

The Publication Board is directed to sell the old plates of the Conference Hymn Book, published in 1875 and the proceeds of the same to be used in the work of the publication.

Resolved that the future shall bring more articles on the doctrine of our church, made plain in the Light of the Word of God, in the *Bundesbote*; and G. Penner is requested to make it a special duty to prepare and publish such articles.

The conference tenders hearty thanks to I. A. Sommer for his work as editor of *Bundesbote* and *Kinderbote*, and for his liberal and free will contributions to the support of the publication cause.

The business management in the matter of the publication, book-store and papers, shall be combined and in charge of one man.

I. A. Sommer, was re-elected editor of *Bundesbote* and *Kinderbote*, and Joel Welty was re-elected business manager.

The Publication Board shall hereafter consist of a committee of five besides the editor and business manager, who by virtue of their office shall belong to the board.

Following compose the board: N. B. Grubb, S. F. Sprunger, D. Goeddert, W. J. Ewert, H. Regier, I. A. Sommer, Joel Welty.

CONCLUDING RESOLUTIONS.

W. J. Ewert was appointed treasurer of the conference funds.

W. G. Moyer and John J. Krehbiel were elected to fill the vacancy in the legacy committee; they are elected for 9 years.

Whereas in 1892 the World's fair shall be held in Chicago, and report has it that the doors to the exhibition shall be open on Sunday; Conference therefore expressess its disapproval of such action, and prays the World's fair commission, to keep holy the Lord's day and close its doors.

Conference honors the memory of the sainted member of conference, of Moses H. Gottschall and Daniel Krehbiel by rising in a body.

Conference granted the privilege to the Mission Board to educate women as well as men for the mission work.

The next general conference shall be held, three years hence, in the congregation at Bluffton, Ohio.

The Business Committee for the next Conference term is composed of the following: J. B. Baer, D. Goerz, and S. F. Sprunger.

Resolved that each standing committee shall publish an annual report of its work.

Conference closed October 22.

FINANCIAL REPORTS.

FOREIGN MISSION.

Total Receipts for Three Years.

From Congregations	$7051.42
" Individuals	1459.67
Interest	188.05
From Government	8672.21
" Legacies	4367.40
Total	$21,738.75
For the New School House at Cantonment	$7276.69
" " Church, Darlington	484.71
Total	$30,500.15

Total Expenses for Three Years.

Mission in Ind. Ter.	$12,974.16
Printing	374.30
Traveling expenses	192 86
Indian school at Halstead	7,789.32
Total	$21,330.64
Balance in Treasury	$408.11

HOME MISSION.

Total receipts for three years	$2995.33
Expenditures	2199.66
In treasury	795.67

PUBLICATION.

Books sold during the 3 years,	12,479
Gross receipts	$12,597.55

RECAPITULATION

Cr.

Invoice of stock	$4481.40
Book Binder's material	76.92
Notes and Book account	1754.87
Cash on hand	348.61
	$6661.80

Dr.

Book account &c.	$2,626.91
Value of Publication	$4,034.90

CONFERENCE TREASURY.

Cash on hand	$23.02

Following are the employes at the different mission stations:

DARLINGTON.—Rev. H. R. Voth, Supt. and Missionary; J. Schmitt, Teacher and clerk; P. Mouttet, Housekeeper and farmer; Lesile Scabbyhorse, Indian employee; Susan Richert, Stewardess; Anna Penner, Assist; Martha Moser, Assist; Annie Poisal, Indian employee; Mary Murphy, Indian employee. 40 children in school.

CANTONMENT.—A. S. Voth, Station Superintendent, J. Maschberger, Steward; Mr. Thompson, Colored asst. Sister Maschberger, Seamstress; M. Dyck, Cook; S. Dester, Asst; Lydia Roadtraveler, Indian employee; Blanch Wolfchief, Indian employee; Jennie Arrow, Indian employee; Lydia Arrow Indian employee. 40 children in school.

WASHITA.—Rev. J. J. Kliewer and wife; H. Kliewer and wife.

HALSTEAD TRAINING SCHOOL.

Rev. C. Krehbiel and wife, Supts; J. S. Krehbiel; H. L. Weiss, H. Lehman, C. E. Krehbiel, S. R. Krehbiel, E. Lichty. 30 childeen in school.

Many have openly acknowledged the Lord Jesus but were soon called to their better home. The following were baptized and were received as first fruits of the mission into the church.—Darlington, 1 person; Cantonment, 9 persons; Halstead, 11 persons. Of the baptized, one was a colored man who assisted as interpreter.

A CORRESPONDENT from the Gap writes: Our Sunday School was held regularly during the summer. The members being scattered so much it was decided to close the school for the winter. Our servises will be continued with regularity at Byerstown School house. It will be a special encouragement for us if ministering brethren will visit us; we are somewhat isolated and need encouragement.

BAPTISM AND COMMUNION.—On Nov. 22, nine young persons were baptized and admitted as members to the West Swamp church. Among the number was one married woman, the rest were unmarried and several of them quite young. How encouraging it is to see young persons accept Christ while yet in their tender years, before the world has led them into its ways of wickedness and destruction! The day following the Lord's supper was celebrated, when these young brothers and sisters for the first time partook of the symbols of the body and blood of Christ, One of the young sisters, who with the rest had the day before sealed the covenant made with Christ, could however not be present on account of sickness. Having felt unwell for several days before, she on the day of baptism mustered all her strength to come to church and be baptized with the rest. But on Sunday she was unable to get out of bed, sick with typhoid fever. Sermons were preached and the sacraments administered by the pastor, assisted by father Oberholtzer. The baptismal sermon was based on 1 Pet. 5, 8-10, and the communion sermon on 1 John. 3, 1-3.

For the Mennonite.

WHAT BECAME OF A POOR BOY.

The following bit of story was told us by the member of a large firm in Philadelphia, of one of the superintendents of the large establishments.

During the Centennial year, now fourteen years ago, a little boy applied to me for work. He was employed at very low wages. A few days after the boy entered our employ the awards of premiums were made to the manufacturers at the Centennial Exhibition.

Passing down Chestnut street early that day I saw Johnny looking over the bulletin board of the newspaper offices. Suddenly he threw up his hat, and gave a shout, and then hurried to the office of his employers. Almost out of breath, he said "We have taken the medal!" I looked at the boy, and said nothing, but I kept my eye on him. I felt satisfied that the boy who could identify himself in so short a time with the interests of our house would be able to make his mark, and that he would be of special use to me hereafter.

His work was to deliver packages. He took real pride in his work. His wagon must be cleaner, his horse better fed, his orders filled more promptly, than those of the men belonging to any other firm. He was as zealous for the house in all its interests as though he had been sole owner. He has advanced step by step. His fortune is made, he is head superintendent of one of the principal departments. His next step will bring him to the head of the house.

He commenced a poor boy, low down; he persevered and continued faithful and is to-day *the* man in the business. B.

A BEAUTIFUL DEED.

A prettier and more pathetic story has seldom been told than one published in the *Daily Telegraph*. A hospital for sick children in the East End of London was "a tumble-down old wharf-house." But it had to do for sick children simply because there was no money to build a better place. One day, up the rickety stairs, holding on by the rope that served for a banister, came a shabby, gruff old man, asking in a tone that seemed to threaten an action for damages, if this were a children's hospital, and if they did not want a proper "hospital?" The secretary, with fain hopes of a guinea, answered these questions and received—a check for £1,000! They went over the place and when this unexpected angel of blessing had seen the children he came back, asked again for pen and ink, and wrote—a second thousand! Then with his coat buttoned, he was about to go, but one story after another of healing and of child-heroism flowed from the secretary's lips, until, with a gruff "Ha!" the coat was thrown back once more, the magic book produced, and a third thousand laid beside the others. "I found my way up and I can find my way down. Good-day!" The man of shabby coat and gruff voice was gone, but the secretary had the new buildings in his hands.—*Christian Advocate.*

A NICKEL'S TRAVELS.

An incident occurred yesterday on a Chestnut street car that exemplified the power contained in one little nickel, says the Philadelphia *Inquirer*. A stout man handed a dime to the conductor, who, before returning the change, collected a nickel from a female passenger, evidently a washer-woman, and handed the nickel to the stout man. Turning to a passenger, a friend evidently, and who had got on before the stout man, the latter handed him the nickel, remarking with a laugh at the same time: "There, Bob, I owe you five cents, and that squares us."

"Bob" took the coin with a smile, and, leaning across the aisle, said to an acquaintance with whom he had been talking, and who was accompanied by a lady, evidently his wife:

"There's that five cents I bet you on Boyer's majority."

The acquaintance slipped the coin from his right to his left hand and handed it to his female companion, with the remark:

"There's that five cents I borrowed for that cigar this morning."

Smiling sweetly the lady accepted the coin, and, reaching over, dropped it into the washer-woman's hand, saying:

"There's the five cents I owe you, and that just makes us square."

It was all done so quickly and in such an off-hand way that it was not until the coin was in the hand of its first possessor that the passengers whose ownership it had passed realized what a number of debts the small piece had paid, passing in turn through the hands of the washer-woman, the conductor, the stout man, the stout man's friend, the stout man's friend's acquaintance, the stout man's friend's acquaintance's wife, and the stout man's friend's acquaintance's wife's washer woman, in all paying seven debts and coming back to the original possessor.

"HE LEFT IT."

"They told Lord Erskine that a certain man was 'dead, and that he had left £200,000.' His lordship replied, 'That's a poor capital to begin the next world with.' What a failure was that man's life! He got no good of his £200,000 in this world, and did not get himself ready for the next. What did he do? What is the grand result of his life, of his toil, of his anxious days and sleepless nights? He raked together £200,000. What did he do with it? Kept it as long as he could. Why did he not keep it forever? He died. What became of it? He left it! To whom? To those who came after and to the squabbles of courts. If any good to the world out of this £200,000 no thanks are due to him. He kept it as long as he could, and left it only beceuse he could not carry it with him. If he had only converted it, as the bankers say! And it was 'convertible' into the blessings of the poor, into the sweet consciousness of having done some good while he lived, into the good hope of perpetuating his influence when he was dead and gone. But he did none of these things. He raked it together, kept it, died, left it, and it made his last bed no softer."—*Christian Advocate, in Foreign Missionary.*

LIFE is to short to spare even the stormy days.

AVOIDING EVIL.

"I have orders, positive orders not to go there—ordess that I dare not disobey," said a youth who was being tempted to a smoking and gambling saloon. "Come! don't be so womanish; come along, like a man!" shouted youths. "No; I can't break orders," said John. "What special orders have you got? Come, show them to us, if you can. Show us the orders." John took a neat little book from his pocket, and read aloud: "'Enter not into the path of the wicked, and go not in the way if evil men. Avoid it, pass not by it, turn from it, and pass away!' Now," said John "you see my orders forbid my going with you. They are God's orders; and by His help I mean to keep them."—*Foster.*

THERE stood in an old castle, an old and complicated musical instrument on which no one could play, its mechanism being strange and ill-adjusted. Years had rusted its strings, and dust had covered all its delicate parts. Dampness and disuse had robbed it of its delicate tone. Various experts had attempted without success to repair it. But when the best players swept its cords, only harsh discords awoke. But there came one day to the castle an old man of another sort. He was the maker of the instrument, and saw at a glance what it needed. With loving care and with masterly skill he freed all its wires and parts, and adjusted all those that were awry. Then his fingers swept the cords, and all the castle rang with exquisite music, such as never had been heard in those halls before. So with these souls of ours, here in these bodies, all sin-disturbed and torn and racked by disease—all in confusion and discord with self, God and man—not until the Divine Maker touches us, do the sweet harmonies of heaven awake in us.

The stoutest difficulties when overcome by grace Divine, may be transformed into stepping-stones leading upward to the attainment of the perfect life.—*Alabama Baptist.*

THE MENNONITE.

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Publication Committee: **A. B. Shelly, Milford Square, Pa.; Allen M. Fretz, Bedminster, Pa.; N. B. Grubb, 2136 Franklin St., Philadelphia, Pa.**

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PHILADELPHIA, DEC., 1890.

A SAD MISREPRESENTATION.

In No. 17 of the *Herald of Truth*, the Old Mennonite church paper, published by the Mennonite Publishing Company, Elkhardt, Ind., we find an extract taken from a statistical report on the Christian churches in the United States, as published in the N. Y. *Independent* of July 31st. In this report the different divisions of Mennonites are reported as follows:

	Churches	Ministers	Communicants
Old Mennonites	300	350	66,000
Amish "	150	150	22,500
Reformed "	20	40	3,000
New School "	60	90	10,000
Mennonite Breth. in Christ	33	35	1,171
Total,	563	665	102,671

The *Herald* adds: "These figures are made by a very competent Mennonite."

We are not in a position to be able to give an accurate estimate of the number of churches, ministers and communicants belonging to the different classes of Mennonites, as we have them in the above classification. As pertaining to the whole, the estimate as given above, may be materially correct. We doubt not that there are upwards of 100,000 Mennonites in our country, and we are inclined to believe that the estimate given is rather too low than too high. But as a mere *estimate* these figures must remain as long as an accurate account in regard to the membership of certain divisions of the Mennonite church can not be given for the reason that they never publish any statistical accounts of their churches.

To what we must object, however, in regard to the numbers here published is, that, in making up this report, the fact that a great portion of the Mennonite churches of our country stand independent of each other, without being connected with any conference, is entirely ignored, and that all such appear to be counted as Old Mennonites, whereas all the other divisions are credited only with those who stand formally connected with their different conferences. It is from these so called independent Mennonite churches that our division (the New School Mennonites) has of late years received many accessions, and of whom others are working in sympathy with us, although they are not yet formally connected with our general conference.

But it is not the statistical part of this report to which we mostly object, and to the fallacy of which we would hereby call the attention of our readers. It is in speaking of the causes of division between the different classes that the writer of said report, whoever he may be, either intentionally or through a want of correct information, has made some grossly inaccurate statements; statements which are far from the truth, and which, either by intention or through ignorance on the part of the writer, materially reflects upon the doctrine and intentions of certain classes of Mennonites.

In speaking of the division of 1848 (it should read 1847), which gave rise to the organization of the so-called New School Mennonites, he says: "The chief cause of separation of the New School in 1848 was a determination on the part of the New School representatives to enjoy a greater degree of worldly conformity, both in doctrine and practice, including, of course, also the matter of dress; but this was not the chief cause by any means. The doctrine of non-resistance, an educated ministry, and matters of this kind were the questions involved."

Now, everyone who is at all acquainted with the history of the sad and by many in both churches, deeply lamented separation of 1847, knows, that the above is a gross and open perversion of the truth and of the facts as they then occurred. It is not our intention, and it would lead us too far to do so, to give here all the facts by which this separation was brought about. But that the chief cause was what the writer of the above article first asserts and in the next sentence denies, by stating that "this was *not the chief cause by any means*," we most emphatically deny. The New School Mennonites never sought after worldly conformity. All they sought for was to be relieved from such ordinances of man for which the word of God did not furnish any authority, the principle of which was at the time the decree of conference that all ministers of the Gospel belonging to conference were to wear coats of a certain cut or shape. That the New Mennonites then, or ever since, contended against the doctrine of non-resistance is also a perversion of the truth of the grossest kind. In the constitution adopted at the first regular conference of the New School Mennonites held October 28, 1847, the following articles occur:

SEC. 7, Art 1. The Mennonite Communion cannot sanction, but forbids their members to take the sword and to wage war; for they believe that the only weapons Christians should use is "the sword of the spirit, which is the word of God," for their defence.—Eph. 5, 17.

Art. 2. *Resolved*, that we do not approve of taking judicial oaths.—Matth. 5, 33. Jas. 5, 12.

Art. 3. *Resolved*, that each and every member of the Mennonite Communion be subject to governmental authority, so long as government does not ordain anything militating against the doctrines of Christ:—Render tribute to whom tribute is due; custom, to whom custom; fear to whom fear; honor, to whom honor, according to the scriptures—to pray for all in authority, and honor them.—Rom. 13. 1 Tim. 2.

That the New School Mennonites have ever stood firm by this doctrine of non-resistance and that they still hold it as one of their essential dogmas is shown by a resolution passed by their general conference lately held in Childstown, S. Dakota, which reads as follows:

"All the churches belonging to General Conference and all those connecting themselves with it, unite themselves upon the word of God as the only foundation of our faith, and to teach the fundamental truths of our Christian faith according to the doctrines held and taught by Menno Simons, viz: Baptism upon confession of faith, the refusal of judicial oaths, apostolic church discipline and *biblical non-resistance*.

From this the reader is permitted to see how the charge repeatedly made from certain quarters against the so-called New School Mennonites, that they are discarding the doctrine of non-resistance is an unjust one which has no foundation whatever.

That the New School Mennonites in our day realize the necessity of having a better educated ministry is true. But this question was in no wise involved at the time when the separation took place.

Our object in writing this article is not to enter into a controversy with any one, but to show how incorrectly and unjustly we as a church are represented to the public, and to correct some of the misstatements made in the article referred to.

A. B. SHELLY.

THOSE of our new subscribers who did not receive the November number of the MENNONITE we hope will be kind enough to bear with us. The disappointment, we are sure, could not be more unpleasant, on their part than it was on our part in not being able to send it. The reason is a larger number of new subscribers than was anticipated, and the supply not being sufficient for the demand.

A LARGER number of subscriptions than usual are due at this time. Those who know themselves to be in arrears should not defer the matter but remit the amount promptly. The printer does the work at a very reasonable figure, but expects his pay on time. Let each one in arrears remember that the amount due will help the committee to meet that obligation.

MISSION DEPARTMENT.

FROM OUR MISSION FIELD.

Missionary H. R. Voth in his last quarterly report to our Mission Board makes mention of the death of Missionary D. B. Hirschler at Cantonment and says: Through the departure of Bro. Hirschler our work has experienced a great loss. Besides his giving evidence of becoming an efficient station superintendent, his knowledge of medicine made Bro. Hirschler particularly well adapted for our work at far off Cantonment. He also apparently possessed the gift of winning the Cheyennes for our work in a greater measure than any of us; for all hetold me, not long since, that he felt himself personally drawn more towards the Arapahoes.

I myself have lost in Bro. H. both a beloved co-laborer and a warm friend, that at one time were classmates at Wadsworth and the friendship there and then formed has never abated, although our future calling has taken us in different directions and to different fields of labor. There were points upon which our ideas differed, and there were times when we had occasion to discuss these points with each other, which we always did in brotherly spirit, as we had made it an understanding between us that our differences of opinion should never intercept our friendship; and, as far as I know, they never did.

That sister Hirschler has left us is also a great loss to our work. It may be difficult to find a sister to fill her place as she filled it. But as a prolonged spell of sickness, and by the anxiety and want of rest incident to the sickness and decease of her only child and her husband, the health of sister H. has been materially effected, it was deemed absolutely necessary for her to go home in order to have her health restored again. As she has not resigned her position it may, if it is the will of God, in the future be possible for her to return to the mission work again.

Brother Voth writes further: The Arapahoes have, during the past summer again held one of their great Medicine feasts,—the Sun dance.

These dances are a great hindrance to our work among these people. Nearly all of our baptised young persons were by their relatives drawn to these dances. In how far, or whether at all, they took part in their heathenish doings I could not as yet ascertain. That none of them participated in the Sun dance I know.

After the close of the Sun dance the Indians had a series of dances in connection with their "Messiah expectations," of which I have previously written. It appears that the people become from time to time more confirmed in their belief, that Christ will speeedily come, that their dead will be raised and that all the white people will be extinguished. To what this, their religious fanaticism may lead yet, is hard to tell. One thing appears evident, if ever religious mission work was needed among the people it is now. We should have a number of missionaries perpetually in the Camps now. The field is ripe for the harvest, but there is a scarcity of laborers. The Indians take the thing very earnest and it appears to me there are more and better opportunities for spiritual work amongst them now than ever before. They seek for something better than what the few fragments of their decayed religion are able to give them. They know of the true Saviour and they believe in the Son of the true God But their ideas of him are erroneous and the way to him they know not. As they are not acquainted with the divine revelations given in the word of God, they in their seeking after a Saviour are led into wrong ways. To show them the true way and to show them the Son of God in the light of divine revelation should be the principal aim of our mission. I have reason to believe, that many an Arapahoe will ere long be ready to accept Christ.

PORTIONS of the Bible are to-day translated into twenty-five times as many tongues as were heard on the day of Pentecost. During the present century alone it has been put into 250 languages.

REPORT OF FOREIGN MISSION BOARD TO GENERAL CONFERENCE.

The Board through its president Chris Krehbiel laid a comprehensive and interesting report of the work done in the past three years before the conference from which we take the following facts:

At the end of the first year the venerable brother C. J. van der Smissen resigned his position as a member of the Board, and as no provision is made for filling vacancies in the Board, Bro. A. B. Shelly was chosen secretary in the stead of Bro. v. d. Smissen.

The Conference now has three mission stations in Indian Territory, viz. Darlington, under the charge of H. R. Voth; Cantonment, under the charge of missionary J. J. Kliewer up to the summer of 1889, when he took charge of Washita station and D. B. Hirschler was appointed missionary here which he held to his death on Sept. 6, 1890; Washita under the charge of J. J. Kliewer.

In February 1889, Bro. A. T. Kruse was appointed building superintendent of the new mission house at Cantonment. The house was recently finished, and is now ready for children. Bro. D. B. Hirschler who had charge of this station for the last year worked here with much self-sacrifice and blessing, until the Lord suddenly on Sept. 6, in the midst of his strength and work called him away. In consequence of this Cantonment is at present without a regular missionary; the charge of the work is however temporarily in charge of teacher A. S. Voth.

The Washita mission was started a little over a year ago by J. J. Kliewer, and his wife under great self-denial and personal sacrifice, but with strong faith and courage and trust in the Lord.

At Darlington the oldest station everything is going well, but as the sdhool is being filled with children the house is becoming too small. We are in need of a sick-room and a visitors room. Teacher J. S. Schmidt has offered to erect a suitable house at his own expense and rent it to the mission in consideration of the interest on the capital employed, as rent.

For the erection of a church at Darlington, there has been received about $500, but as the building would cost not less than $1000, the Board is still required to postpone the erection of a church and await further gifts.

As fruits of our mission work there were baptized: at Darling 1; at Cantonment 9; at Holstead Indian School of such who had formerly been in the mission schools 11, 21 persons in all.

In the death of sister Voth wife of missionary H. R. Voth, the mission has lost a dear christian worker; Darlington an able and faithful matron, the Indian children a good fostermother, and her own children and their father a treasure.

The sudden demise of Bro. D. B. Hirschler is no less deplorable for Cantonment. His child died first, then the young mother was taken sick and before she was fully recovered, a severe attack of typhoid fever laid low the worn out father on the sick and as it proved death-bed. After an illness of ten days the strong man yielded to the death angel.

These deaths, including that of our venerable brother C. J. van der Smissen, who calmly fell asleep in Jesus in May last through which the mission board lost a faithful member, are earnest providental events. The great Master leads the young and weak work through darkness, but into light. He has given us 21 young christians thereby strengthening our courage. But also committed to us the serious work of gathering these young christians in a congregation, and their bodily and spiritual care. One of these young Indian brothers the Lord has made willing to prepare himself for the service of his Lord and his people, and a young Indian sister has declared her willingness to act as teacher of her young companions among her tribe at Cantonment. Certainly these, as all newly baptized ones need the intercessions of God's people; to which they they are commended. Still these indications that our work in the Lord is not in vain.

A new mission house with all the necessary additional arrangements could be built, without a debt to burden us. For which we herewith extend our sincere thanks to God and al-

so to the churches and mission friends.

The Lord has made new congregations and new workers willing to come over and help us. The field is ready for harvest. How can it be otherwise when the Indians are holding meetings and looking for the coming of Christ, the resurrection of their dead, and their restoration as a great people. Of course they are in dark superstition; But are they not like the Athenians seeking the "unknown God," and serving him with their limited knowledge. Therefore, up brethren let us preach to them Christ in word and deed then shall the night disappear and the Morning Star arise in their hearts. For He is the Light of the world which gives light to all men. Yes, Lord, do then also enlighten us, that thou mayst through us also enlighten our poor, still with blindness struck Indians.

SUNDAY SCHOOL.

A MERRY Christmas to all. May the anniversary of the birth of our Saviour be an occasion of joy—spiritual joy to many hearts.

IT is a universal custom of Sunday schools to give gifts to the children on Christmas. It is indeed a very fitting way of reminding them of the gift of God to the world; and the giving of presents by parents, friends and Sunday-schools, can then only be true Christmas presents, when they are made in memory and to the honor of Christ. But the plan as practiced by some Sunday-schools of asking and teaching the *children* to *give* presents strikes us very favorably, and we feel inclined to encourage it. In giving presents those in need of such should be remembered, such as poor children and families, the sick, the helpless, the heathen.

WITH this month we again close a year's series of lessons from the life of our Saviour. The lessons for the whole year were taken from the Gospel according to Luke, giving a very good continued study of the life of Christ. We hope that the thousands of Sunday-school children and workers throughout the land who have studied these selected lessons have laid up many precious truths in their hearts, which will be the means to lead them to their loving Saviour, if they have not already been led there. To that Saviour who was born in Bethlehem of Judea, lived, taught, wrought good deeds, suffered and died for man.

THE YOUNG PEOPLE.

IN this department we expect from time to time to give notes and reports of young workers' organizations, meetings, etc. We aim to encourage the young people of our churches in Christian activity. Since the future of the Church depends upon her children and youths, and that they may early be brought to the Saviour and well grounded in the faith and made zealous in good works we have Sunday-schools and young people's meetings. We therefore earnestly invite communications for this department. Let the young, while engaged in their church work also learn to wield the pen in behalf of their work, and as a good help for such work. We welcome short articles on different topics; plans of work; reports of meetings and any suggestions relating to young people's work. Send all such matter for the present to the editor in charge of the Sunday-school and Mission departments. F.

WE must not undervalue any person. The workman loves not that his work should be despised in his presence. Now, God is present everywhere, and every person is his work.—*De Sales.*

THE statistics of the Christian Endeavor societies, as presented at the International Convention at St. Louis for the year just closed, shows clearly the great advance this society has made. These societies exist in every English-speaking land in the world, the total number being 11,013, with a membership of 660,000—a gain of 3,341 societies and 185,000 members in eleven months.

Look up and not down;
Look forward and not back;
Look out and not in;
Lend a Hand.

A SET of zealous workers calling themselves "Lend-a-Hand Club," surprised a church society in Marblehead, Mass., not long since, by lifting a church debt of nearly seventy dollars.

HEREIN is a good suggestion that the Baptist *Standard* gives: It is the custom of Rev. Edward A Mason, pastor of the Baptist church of Blue Hill, Maine, after the election of officers in his Y. P. S. C. E., to call together these officers and chairmen of all the committees for an evening at his house, to pray over the work and talk about the conditions and prospects of the society. At these meetings prayer, earnest and helpful, is offered by each one present, and the spiritual uplift of the evening is beyond telling.

THE Christian Endeavor School of Bible Study has become an established feature at Chautauqua. Prof. W. R. Harper is at the head of the school, as of the entire department of instruction. It is said that Bishop Vincent believes the Endeavor movement more in a line with the Chautauqua movement than denominational organizations, and therefore proposes to make it a Chautauqua working-force.

THE New York State Societies of Christian Endeavor held their fifth annual convention at Buffalo, N. Y., lately. Over 1,300 delegates were present. The report stated that the districts of the State had been increased during the past year from 47 to 50: these now contain 1,203 societies. Of these, 396 are affiliated with Presbyterian churches, 286 with Baptist, and 120 with congregational. During the year 5,327 conversions were reported.

AS water runs down from the swelling hills, and flows together in the lowly vale, so grace flows not but into humble hearts.—*Augustine.*

THE TRAINING OF YOUNG CONVERTS.

[Paper read by A. S. Bromer at the Hereford Sunday-school Convention, Bally, Pa.]

The Bible, above all books, is to the Christian the book of hope and of promise. Every page beams with the brightness of a new blessing, every word is full of cheer. Nowhere can it be opened that the divine inspiration is not revealed—yea, it is embellished with prophecy, adorned with miracle, and enriched with promise. In its teachings, the duties to our God and our fellow-men are clearly depicted, and the law of love is beautifully exemplified and vindicated in the life and ministry of our blessed Lord and Master, Jesus Christ. While the Bible is not a systematically arranged or scientific treatise on Christian ethics; and while the every-day duties devolving upon us as Christians are not definitely and minutely set down; and while the precepts do not verbally extend to every detail and minutive, yet in view of all this, the underlying principles are all there, and there is no Biblical truth taught us so simply, yet forcibly, and no principle so clearly set forth as the duties which we owe to our fellow-man. The tendency of Biblical teaching on this point cannot be mistaken, and he who fails to recognize the duties to God and fellow-man in his daily reading of Holy Writ must come far short of the fulfillment of that law upon which Christ said hung all the law and the Prophets—love to God supremely and fellow-man as self. This is the fundamental principle upon which rests the solution of the question before us, namely, "The training of young converts;" and in the treatment of this theme we will humbly, earnestly and prayerfully endeavor to make Jesus Christ, our great example, the guide of action. The gospels are full of teaching on this point, and the epistles abound in gentle and timely admonitions to the brethren. The Golden Rule, Christ's love for the little ones, his lessons on forgiveness, as well as Paul's beautiful words, 'Bear ye one another's burdens, and so fulfil the law of Christ," would alone suffice as a Biblical guide to our train of thought.

In the training of young converts there is a weighty responsibility resting upon ministers of the gospel, and upon Sunday-school teachers. Why is it that year after year hosts of catechumens present themselves for confirmation and are admitted into the church, but in a comparatively short time, for some reason or other, many of these young people seem to forget the solemn vows made at the altar, and apparently become wholly indifferent. We do not mean to hold the pastor alone accountable for this, but let everyone solemnly ask himself the question, "Do I leave no stone unturned in the spiritual training of young converts?"

No one would doubt Christ's love for the young, for one of the great lessons taught to his disciples was that of receiving little ones, and as Alexander Bruce, D. D., says: "Not merely children in the literal sense, but all that a child represents—the weak, the insignificant, the helpless. The child which He

held in his arms having served as a type of the humble in spirit, next became a type of the humble in station, influence and importance, and having been presented to the disciples in the former capacity as an object of imitation, was commended to them in the latter as an object of kind treatment. They were to receive the little ones graciously and lovingly, careful not to offend them by harsh, heartless, contemptuous conduct. All such kindness He, Jesus, would receive as done to Himself." It was not little children in the strict sense of the word to whom Jesus referred when he said: "Woe to the world because of offences," but to those who were young in the Kingdom, irrespective of age, or in other words, to *young converts*. And in this connection Dr. Bruce continues: "So Jesus taught his disciples, when he added: 'But woe to that man by whom the offence cometh!' Nor did He leave His hearers in the dark as to the nature of the offender's doom. 'Whoso,' He declared, in language which came forth from His lips like a flame of righteous indignation at thought of the wrongs inflicted on the weak and helpless,—'Whoso shall offend one of these little ones which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea.' 'It were better for him'—or, it suits him, it is what he deserves, and it is implied though not expressed, that it is what he gets when divine vengeance at length overtakes him. The mill-stone is no idle figure of speech, but an appropriate emblem of the ultimate doom of the proud. He who *will* mount to the highest place, regardless of the injuries he may inflict on little ones, shall be cast down, not to earth merely, but to the very lowest depth of the ocean, to the very abyss of hell, with a heavy weight of curses suspended on his neck to sink him down, and keep him down, so that he shall rise no more."

In view of the awfulness of an impending doom such as this, and the grave responsibilities resting upon us as laborers in Christ's vineyard, the importance of the proper training of young converts can hardly be over estimated. That this duty is often neglected, and that this negligence frequently becomes a stumbling block to the young is self evident to any observing eye.

The training of young converts is a duty which every one takes upon himself when he assumes the responsible position of a Biblical instructor, or, in other words, any person taking up the work of a Sunday-school teacher, makes himself or herself a factor in this training second only in importance to that of the Christian minister. Hence we readily see that this question before us is one in which the Sunday school is very much concerned, and which is well worthy the prayerful consideration of a Sunday-school convention.

The foregoing is based, of course, on the assumption (and I think the members of this convention will stand by me on this point), that the main object of a Sunday-school is not to supplant the home training of the children, not to provide a sort of "children's church," not merely to provide entertainment for the rising generation by elaborate weekly programmes, or sociables, picnics, festivals, "coffee klotches," or "lemon squeezes," as the fertile imaginations of some of the younger members may suggest, but that the main purpose of the Sunday-school is:

1. The conversion of the scholar, and
2. The growth in grace of the young convert.

Before proceeding, allow me, at this point, to quote Dr. Schauffler, a great friend of the Sunday-school, and an advocate and true devotee of all that is honorable in bringing souls to Christ. He gives the above as the main object of the Sunday-school and further states that "these two objects form the only legitimate goal toward which we should lead our efforts. All other objects are impertinent, except as they co-operate to bring about the above results. Even the memorization and further study of the Word of God is not the main aim of the school. For the Word is learned and studied, not for its own sake, but for the sake of such an influence on the conduct of the scholar as shall make him more Christ-like. For though the pupil knew the Word by heart, and could explain topographies, geographies, antiquities, orientalities, prophetic passages, and recordite allusions, all would be in vain, and worse than vain, were there no result in change of heart and growth in grace. 'Ye must be born again,' said the great Master, and all our use of means in the Sunday-school is merely intended so to influence the soul of the scholar as that he shall go to Him who alone can impart the new nature, and then stimulate it in all Christian graces. Now, holding firmly this aim in all our school work, we may and should use every proper adjunct in the work which is likely to further the one main object. Good music, helpful hymns, attractive rooms, hearty exercises,—these and all other proper aids are legitimate in our work. These things are not ends, but means to an end, and therefore should always be so used as to remain in their subordinate position."

Granting then these two objects to be the main purpose of the Sunday-school, it remains for us to consider in this paper only the *record*, for our subject implies that the first object has already been attained—i. e., the *conversion* of the pupil. The second, the *growth in grace* of the young convert, there remains for our consideration, and is in fact merely another form of expressing the subject, "The training of the young convert."

By converts we of course mean only those who have truly experienced that change of heart which Christ meant when he said: "Ye must be born again." And we believe that there are those in whom this change has been so sudden and the contrast so strong between their state of heart before and after conversion, that the exact time can be named—even the moment when they gave themselves to Christ. We also believe, on the other hand, that there are those, who, being possessed of many Christian virtues from early childhood, and who have always been what we call "good," in whom the process has been more gradual, the change not so strikingly in contrast with their former life, that the finger can not be placed on the exact moment. Please note that we do not say that there is not an instant of converson in every case, but merely that it is more conspicuous in the one case than in the other.

Training, of course, is necessary in both cases, but it is far more essential in the case where the life after conversion is in striking contrast with the former. This is evident from the fact that santification is a process, and growth in grace is only the process of attainment of a still more perfect santification than has been attained at conversion. The question of perfect sanctification in this life we will not discuss in this paper, but no one will doubt the possibility of *entire consecration* in the case of every true convert. And it is the accomplishment of this object in the heart of the pupil which should be the aim of every Sunday-school teacher.

That a training is necessary is also shown in many other instances. There are those whose hearts have been touched by the saving grace of Jesus Christ, but when the freshness of the new life has passed away, satan, in the stillness of the night, sows tares among the wheat, and the word is choked. Mental faculties always inactive will become dormant. Muscles, for the lack of exercise, will become weak and flabby, and a life of inactivity can not be one of growth in Christian graces. So he that is "born again" must be transported into a new life of voluntary activity and Christian service. In other words, it must be a life of entire consecration.

Here the question may be asked. How is this to be accomplished in the case of, young converts, and what part of this training falls within the sphere of the Sunday-school? Rev. F. E. Clark, the founder of the Young People's Society of Christian Endeavor, says that in the training of young converts there are three vital factors—1 Instruction, 2 Frequent confession of Christ, and 3 Activity in Christ's service.

In our day the training of young Christians too often stops with the first element—instruction. We all recognize and admit the value of this instruction both in the Sunday-school and that imparted in the catechetical class. We rejoice in this, and that catechumens are receiving more, rather than less, attention from their pastors. The Sunday-school also is active in its impartation of Biblical truth and knowledge, and each succeeding year brings with it a new method which gives a greater impetus to the grand movement. But it still remains that the Sunday-school cannot do *everything*. It may be successful in imparting insiruction, and even eventually in being the means of converting the pupil. But it is too often taken for granted that here its duty ends. The church is then to take him and be responsible for his training. But do we not often—yea too often—find that many churches are negligent in this matter, and that here too the convert does not receive that training to be derived from the second and third elements—Frequent confession of Christ, and activity in Christ's service. Ministers of the gospel have long felt the want of a proper sphere in which to develop the spirituality of the young. Sunday-school superintendents have keenly felt the need of such training, and in sorrow wondered where the fault lay. Sunday-school teachers have grown despondent, and in their discouragement have held themselves responsible for the lack of something which they could not supply. To admit this is not to say anything against the Sunday-school. It is only saying that it does not accomplish something which is not its direct aim. There is certainly, in many instances, a link missing between the Sunday-school and the church. Rev. J. E. Clark gives this instance in his book entitled, "The Young People's Prayer-metings." "Said a wise Christian man recently, upon coming out of a spirited and spiritual young people's prayermeeting, where scores of boys and girls and older young people had taken part. That is the missing link between the Sunday-school and the church. For twenty-five years I was the superintendent of a large Sunday-school, and every day I felt the need of such a meeting. We could get the children just so far in School, and there we had to stop for want of some agency which should transmute the Christian instruction into Christian *training*.'"

You will pardon me if I make this paper a humble but earnest plea for Young People's Prayer-meetings—Christian in every sense of the word. We do not urge that it *must* be strictly a society of Christian Endeavor, but an organization at the meetings of which the young converts may commune with Christ, and open their hearts in prayer, in songs of praise and thanksgiving—where they shall devise plans and means of bringing others into the fold, of visiting the poor in spirit, the sick and the afflicted. Where they may tell of their love of Christ, and become truly a servant in His vineyard. And in closing, allow me to quote once more the words of Rev. Clark: "The boy who has put his religion into practice in the young people's prayer-meeting will not usually be unwilling to be known as a Christian in the school and on the play-ground. The girl who has confessed Christ by saying her scripture verse before her mates will not usually be slow to confess Christ before the great congregation. The thought of that last good resolution publically expressed, that last consecration of self, that last prayer offered before his companions, will stand between the young man and many temptations, which would otherwise overcome him."

SPEAKING of others in an unkind spirit is not the Christian idea, neither is it the way gentlemen and ladies should do. That many do this who claim to be all right we know, but that does not make the thing right by any means. The Christian spirit will manifest itself wherever the soul is right with God and man.

OUR thoughts are our friends or our enemies, according as they are good or evil.

MARRIAGES.

MUMBOWER—OBERHOLTZER.—On November 15, 1890, at the house of the bride's parents, by A. B. Shelly, William H. Mumbower and Annie L. Oberholtzer, both of Milford, Bucks Co., Pa.

SHELLY—SCHANTZ.—On November 15th, 1880, at the residence of the bride's parents, at Macungie, Lehigh Co., Pa., by Rev. Anthony S. Shelly, Albanus Z. Shelly of Vera Cruz, and Miss Theresa B. Schantz of Macungie, Pa.

RIEHL—SMOKER.—On November 4, 1890, at Gap, Pa., at the residence of the officiating pastor, by Samuel Lautz, Levi Riehl to Fanny R. Smoker, both of Salsbury, Lancaster Co., Pa.

SCHEIDT—GEARY.—On November 8, 1890, in Philadelphia, Pa., at the bride's residence, by N. B. Grubb, John R. Scheidt to Sallie Geary, both of Philadelphia.

DEATHS.

SHELLY.—On September 18th, 1890, in Allentown, Pa., of typhoid fever, Henry B. Shelly, aged 41 yrs., 6 mos. and 2 days. Interment at E. Swamp church. Funeral sermon by A. B. Shelly from Luke 7, 13.

SHELLY.—On September 3, 1890, in Milford, Bucks Co., Pa., Mary, widow of Henry T. Shelly, aged 77 yrs., 6 mos. and 9 days. Interment at W. Swamp church. Funeral sermon preached by A. B. Shelly. Text, Deut. 3, 25.

SHELLY.—On September 30th, 1890, in Milford, Bucks Co., Pa., Lillie, daughter of Jacob F. and Catharine Shelly, aged 13 yrs., 7 mos. and 6 days. Interment at W. Swamp. Funeral services conducted by A. B. Shelly. Text, Is. 60, 20.

SHELLY.—On November 2, 1890, in Allentown, Pa., Sarah, widow of Elias Shelly, aged 66 yrs., 7 mos., and 13 days. Buried at E. Swamp church. Funeral services conducted by A. B. Shelly. Text, 2 Cor. 5, 1—5.

SHELLY.—On November 13, 1890, in Milford, Bucks Co., Pa., Jacob N. Shelly, aged 80 yrs., 9 mos. and 7 days. Buried at W. Swamp church. Funeral services conducted by A. B. Shelly. Text, Col. 3, 2—4.

SHELLY.—On November 12th, 1890, at Wadsworth, O., from injuries received by jumping off a fast moving railroad train, about a mile from his home, David B., son of Henry S. and Susanna Shelly, aged 16 yrs., 3 mos, and 5 days. Funeral services by Rev. S. C. Gross, in Trinity reformed church, on the 15.

EBERHARD.—On October 13, 1890, at Clarence Centre, N. Y., Fanny, wife of Jacob Eberhard, deacon of the Clarence Centre congregation, aged 56 yrs., 11 mos. and 28 days. Funeral services by Jacob Krehbiel, assisted by Peter Rhodes. Sister Eberhard was an estimable earnest Christian wife and mother. Both the family and congregation sustained a great loss, but our loss is her eternal gain, for to be with Christ is far better.

CLYMER.—On October 15, 1890, in Philadelphia, Pa., from consumption, Henry Clymer, aged 45 yrs., 5 mos. and 27 days. Funeral services by F. Hagen. Interment at the Swamp meetinghouse where A. Mack officiated.

LAUTZ.—On October 7th, 1890, in Philadelphia, Pa., after a lingering sickness, the result of la grippe, John Lautz, aged 25 years. He leaves a deeply bereaved widow to mourn his death.

LANDIS.—On November 26th, 1890, at Coopersburg, Pa., suddenly, of paralysis, Wm. Y. Landis, aged 64 yrs., 9 mos, and 3 days. Interment at the Saucon Mennonite church. J. S. Moyer spoke at the house and A. B. Shelly preached at the church from 1 Chr. 29, 15.

LAPP.—On November 16, 1890, at Clarence Centre, N. Y., after a few days' sickness, Nancy, wife of Benjamin J. Lapp, and daughter of Jacob Eberhard, aged 32 yrs., 4 mos. and 17 days. The death of sister Lapp cast a gloom on the community and a large circle of relatives and friends. From early youth her life was one of Christian consistency. She leaves a deeply bereaved husband and two children, one only a few days old. Interment on the 18th, in the Clarence Centre cemetery. Funeral services by Jacob Krehbiel, assisted by Peter Rhodes. Text, Hebrew 4, 9.

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THE

MENNONITE.

VOL. VI. PHILADELPHIA, PA., JANUARY, 1891. NO. 4.

FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3 : 11.

NOT SHUT IN.

Believing these verses will express the secret thought of some who are deprived of active service by physical suffering, they are offered for a place in THE MENNONITE. They were written by one who lay upon a bed of extreme suffering for many years. E. W. A.

NOT SHUT IN.

"Shut in?" did you say, my sisters?
O no! Only led away
Out of the dust and turmoil,
The burden and heat of the day,
Into the cool green pastures,
By the waters calm and still,
Where I may lie down in quiet,
And yield to my Father's will.

Earth's ministering ones come round me,
With faces kind and sweet,
And we sit and learn together
At the loving Saviour's feet;
And we talk of life's holy duties,
Of the crosses that lie in the way,
And they must go out and bear them,
While I lie still and pray.

I am not shut in, my sisters,
For the four walls fade away,
And my soul goes out in gladness,
To bask in the glorious day.
This wasting, suffering body,
With its weight of weary pain,
Can never dim my vision,—
My spirit cannot restrain.

I wait the rapturous ending—
Or, rather, the entering in
Through the gates that stand wide open,
But admit no pain or sin.
I am only waiting, sisters,
Till the Father calls, "Come home!"
Waiting, with my lamp all burning,
Till the blessed Bridegroom come.

To love our friends we must serve them; love promotes knowledge, knowledge promotes sympathy, and appreciative sympathy wins love in return.

SOMETIMES it is those who have seemed the hardest to gain as friends who afterwards prove the most faithful ones.

EVERY THING IN GOOD SHAPE.

Not long since, while waiting for a train in the great, throbbing Kansas City (Missouri), two nice looking gentlemen entered the station house and took seats near by. They were, of course entire strangers to me; but by their conversation it was soon learned that they were exchanging views on the death of an acquaintance, which had been of a recent occurence, and who was well off in this world's goods. The one said to the other, "He had everything in good shape," meaning we suppose, that all his business affairs were well adjusted, and that he had plenty to leave to his friends, and not having the slightest reference to his soul's condition or any preparation for the great future, or having "everything in good shape" for eternity—the long, loug eternity.

How strange it is that hundreds of people are so fully absorbed in the things of this life that they never think of the things beyond, impressing you with the thought that they never have given attention to the Saviour's plain statement that a man's life consisteth not in the abundance of the things which he posesseth," but rather that a man's life consists in having plenty of means in this life and having them in good shape for some one else to enjoy.

Oh, what a delusion! How plainly is this shown in the case of the rich man and Lazarus. One dies rich—has his worldly affairs in "good shape;" the other, poor—so poor that he had nothing to "put in shape," but doubtless was glad to drop his rags and sores and to go up to be clothed in white, perfectly healed, and to see the King in his beauty. In wisdom, which of the two had "things in good shape," in your judgment? See that you have everything in "good shape" for the other side, and the earth side will take care of itself.

For the Mennonite.

JESUS AS A CITIZEN.

BY JOSEPH S. TAYLOR.

A careful study by competent scholars of Hebrew and Roman jurisprudence has revealed the fact that Jesus of Nazareth was condemned and executed in direct and unmistakable violation of his common rights of citizenship. The arrest and the various sham trials, as well as the cruel death penalty itself, were but a series of legal outrages committed against an innocent man. I do not refer to the moral guilt or innocence of Jesus; for that point has long ago been settled, even the enemies of Jesus admitting that he was pure and blameless. But many a *good* man has been legally killed or imprisoned by a *bad* law. The point I wish to remind the reader of is this,—that, bad as some of the laws both of Jew and Roman may have been, *if those laws had been faithfully followed, Jesus would have died a natural death.*

1. In the first place, the arrest was unlawful; those who secured the person of Jesus not having a legal warrant to perform that service.

2. Jesus was first taken to the house of Annas, the ex-high priest, who was but a private citizen, not having had an office for twenty years. This bad man was a sort of power behind the throne, being the father-in-law of the ruling high-priest. He now had it in his power to do a good service to an innocent man. But he chose to use the opportunity to commit the next outrage upon Jesus.

3. He immediately subjected the prisoner to an examination, for which he had no more authority than any other private citizen. And this trial was had, as we are told, not to find out the guilt or innocence of the prisoner, as a magistrate would, but in an effort to get Jesus to criminate himself. The trial was unlawful in two points: (a) no jurisdiction; (b) attempted self-crimination.

4. From the father-in-law the prisoner was conducted to the son in-law, Caiphas, the high priest. Now, Caiphas was what we might call a judge *ex-officio*; a judge by reason of being the president of the Sanhedrim. It was only as such president, and in the presence of the Sanhedrim, that he could act as judge. Yet he immediately began a *personal* examination of Jesus, contrary to law.

5. It was in the presence of Caiphas, at this moment that one of the court officers struck Jesus in the face, without a word of rebuke from the judge. This was another outrage, for up to this point no one has made a charge against Jesus, and no one has had jurisdiction to hear the charge if it had been made.

6. Jesus was next removed to another court, the Sanhedrim having in the mean time been hastily convened. The Sanhedrim was the jury that tried Jesus. It was composed of "priests, elders, and scribes," three classes of men who were the political and personal enemies of the prisoner. In our modern courts we spend a month or more in an effort to find a competent and impartial jury, so careful is the Anglo-Saxon spirit of fair play lest the accused be the victim of ignorance or prejudice. No such precaution was taken in the case of Jesus. Perhaps every man in the jury was not only his enemy, but was known to be such. This, however, was the legally constituted court, so we do not complain. But in the next step of the trial we do find fault. Two witnesses are introduced (Mark 14:56-59) who contradict each other; and according to a well-known Jewish law, one witness is not enough to condemn a man. Now, of two contradictory witnesses it is self-evident that both may be false, but not more than one can be true. Hence there was only one witness, which was no witness. It was unlawful to attach any weight to this testimony.

7. Not satisfied with this outrage, the high priest commits another, when he calls upon Jesus to condemn himself (Matth. 26:62).

8. Jesus answered: "Thou hast said" (Matth. 26:64), which was equivalent to an acknowledgement that he was the Christ. Then the high priest suddenly flew into a rage, and, forgetting his position, assumed at once the role of judge, advocate, and jury, as he rent his clothes and decided the case in this fashion: "He hath spoken blasphemy; what further need have we of witnesses" (Idem, 65)? Caiphas knew very well that a prisoner's testimony could not be used against him. He knew very well that no other competent testimony had been produced. Yet he said, "Behold, now ye have heard his blasphemy." And they answered, "He is guilty of death!" Oh, righteous judge! Oh, fair-minded jury!

9. Then follows another cruel scene. For the second time during the farcical trial, they spit in his face and buffet him and smite him with the palms of their hands, saying, "Prophecy unto us, thou Christ, who is he that smote thee?" (Idem. 67-68)

10. The jury—that is, the Sanhedrim, which was the Jewish religio-political Senate—declares Jesus guilty of blasphemy, which the Jewish law punishes with death. But the Jews have not the power of inflicting capital punishment. They are a Roman province, and in order to carry out the sentence just pronounced against Jesus it will be necessary somehow to get the consent of the Roman governor. But what does Pilate care about blasphemy! He does not believe in the God of the Jews, and so can not be expected to have any sympathy with these stern religious fanatics. It is necessary to trump up some charge of which the Roman government can take cognizance. Treason was then as now a capital offence. So the Jews tell Pilate that Jesus calls himself a *king*; and this is treason against Cæsar. Pilate examines Jesus and declares him innocent of the charge in these words: "I find in him no fault at all" (John 18:38). Pilate's plain duty now was, under the law and common sense, to discharge the prisoner, whom he declared not guilty. The fact that he did not discharge him constitutes another in the long list of outrages committed against Jesus as a citizen.

11. There was a violent clamor from the people. They had gone to the trouble of convening the Sanhedrim by night—which by the way, was also illegal—and now it looks as if all would come to nothing. So they raise a clamor. Now, Pilate is a politician. He owes his office to Rome, but is also partly dependendent upon the good-will of the people whom he governs.

12. He is between three fires. There is the Roman emperor to satisfy. There are the Jews to satisfy, for they must not make complaint at Rome. That might cause Pilate to lose his office, his reputation, his head. There is an innocent man on his hands. His conscience says, "Let him go." The Jews cry, "Crucify him!"

Just then the mention of Galilee reminds Pilate that Herod is the governor of Galilee (Luke 23:6), and this official happens to be at Jerusalem. So Pilate says, "This prisoner belongs to Herod's jurisdiction; let Herod take the responsibility."

13. We know that Herod would have been glad enough to condemn Jesus if the evidence had warranted such a decision. This was the same Herod who had beheaded John the Baptist. But there being no evidence, Herod was obliged to pronounce the second judicial verdict of *not* guilty (Luke 23:13-15). One would suppose that now at last, in a civilized community, the prisoner would be set free. But the clamor of the Jews increased. Jesus came back to Pilate, who said: "Lo, nothing worthy of death is done unto him. *I will therefore chastise him and release him.*" (Luke 23:15). Innocent but I will chastise him! And that Roman chastisement was so cruel that the victim often died under the lash.

14. But the people were not satisfied. They were thirsting for blood. "If thou let this man go," they shouted, "thou art not Cæsar's friend" (John 19:12). That settled it. He was not sure that if they should go to Rome, they might not convince Cæsar that Jesus was really a traitor, though he himself knew better. He would do right if he was not required to risk too much. But the possibility of being called to Rome, quite overcame his scruples. Better murder an innocent man than lose my office!

"Then Pilate gave sentence that it should be as they required" (Luke 23:24).

Will any man say, in the light of this history, that Jesus enjoyed the ordinary rights of a citizen?

It is interesting to recall what became of the principal conspirators in this judicial murder case.

A few years after this trial the house of *Annas* was destroyed by a mob, and his son was dragged through the streets, beaten and murdered.

Caiphas was put out of office the next year.

In 40 years *the Sanhedrim* met for the last time, Jerusalem was destroyed, and millions perished. The jews have been wanderers on the face of the earth from that day to this.

Herod lost his office, was banished, and died in disgrace.

Pilate was put out of office, banished, and committed suicide.

CHRISTIAN INNOCENCE.

MATTH. 18: 2-3.

When our Lord took a child, and set it in the midst of the disciples, and made its face to answer to their question, "Who is the greatest in the kingdom of heaven?" nay, even told them they could not enter into the kingdom of heaven unless they were converted and became as that child, he certainly laid them and us under a very serious obligation to inquire what it is in this image which He loved, and after which He would mould us.

The purity and innocence of any human creature are not and can not be his own; we are only innocent as far as we claim nothing of our own, so far as we look out of ourselves, so far as we forget ourselves in another. The reverence for unconsciousness, the almost worship of childhood, are nothing else than the silent homage to this doctrine. And the protest against mere unconciousness, the desire we feel that a child should grow into a distinct living person, the conviction we have that the command, "Know thyself," does descend from heaven, even when obedience to it seems sometimes to bring us to the very brink of *hades*,—this also is a witness in behalf of the same doctrine. For how can there be any giving up of self if there is not a self to give up? How can a man cease from his own works and his own striving if there is nothing working and striving within him which he has to cease from.

All attempts to make ourselves innocent by putting ourselves into a regulated atmosphere, and trying to bar out the intrusion of evil, all attempts to cut ourselves off from sinners, lest they should defile us; all treatment of other men's evils as if they were not our own, must be fatal to the acquisition of Christ's innocence, the only innocence which God knows anything of. On the other hand, it is contradicting scripture, and reason and experience to say that those who have been most stained with outward and inward defilements may not receive the gift of innocency in its fullest measure. "Thou shalt purge me with hysop, and I shall be clean," was the confident and well grounded assurance of a man upon whose conscience lay the burden of adultery and murder. Let man frame what notions they may about baptismal purity, the sacrament of the Lord's supper witness that the sin-stricken man, who has discerned that he never had and never can have anything righteous in himself, may become altogether childlike and spotless when he turns from himself and seeks for fellowship with Him in whom is no sin.

NOTES BY THE WAY.

It was on a Monday morning on the 6th of October that a party of thirteen left the city of Brotherly Love in a palace car placed at the disposal of the party. The atmosphere was heavy, the rain was falling fast. Away we sped, south and west. A few more entered the coach by the way. Bend on Christian work we could go as christians, and the entire party was soon united in singing praises to God, whose we were and into whose care and keeping we had commended our all. After a thirty hours ride, we reached Summerfield, Ill., where we were soon received into the homes and the family circle of dear Christian people. Bro. van der Smissen, who for years had been laboring with us in the east, had made splendid arrangements to give us a hospitable reception. Spending a day with the brethren of the Middle district conference, the party was severed, and a number went to St. Louis to visit friends and to enjoy the sights. Friday morning, on the 10th, the writer left St. Louis for Danvers. Reaching Danvers late in the afternoon we were met at the depot by our old and esteemed brother, Joseph Stucky, whose hospitality we were permitted to enjoy. We filled an appointment on Saturday eve, and one on Sunday morning. Another appointment was made for Sunday evening, but owing to a fearful storm no one could venture out. Bro. Clark here kindly volunteered to introduce THE MENNONITE and was very successful in securing a large number of subscribers. We regretted very much that our stay must be so short. We met so many and such dear Christian brethren and sisters. Monday morning between the cloud bursts Bro. Lantz took us to Carlock, where we took the train for Chicago. While we bid goodbye, a silent prayer arose to Him who heareth prayer that we might soon again be permitted to meet these dear pilgrims. Reaching Chicago we soon found our way to the Chicago Training School for city, home and foreign missionaries, and the Chicago Deaconess home, presided over by our friend and brother, the Rev. J. Shelly Meyers and his dear wife. Here we were made welcome and enjoyed the hospitality of the dear ones there. We will not stop now to speak of the noble, self-sacrificing work for the good of humanity carried on here, but expect to give our impressions received and the lessons learned in a separate article in a future issue. Here we were met by Bro. A. S. Shelly, of the Hereford church, and together enjoyed the generous hospitality of the Chicago, Milwaukie & St. Paul Railroad Company, on whose road we traveled from Chicago to Marion Junction, Dak. This is the finest equipped and best conducted road we traveled on. The employes were more considerate and mindful of the passengers' comfort and more accommodating and agreeable than any we ever met. Our train pulled into Marion Junction, S. Dakota, at 5.15 o'clock, p. m., on Oct 15, just three hours late. The train brought over two hundred delegates and guests to the General Conference, to convene on the 16th. The brethren were equal to the emergency, their plans and arrangements were perfect; hundreds were there from the surrounding county to take home their guests. As fast as Bro. Baer could assign them, they were driven away to enjoy the hospitalities of the brethren and their families. The writer and Bro. v. d. Smissen were assigned to Bro. G. F. Roupp, who with his dear wife made it so comfortable for us that we gladly followed the advice of the apostle,—We abode in that home for a week. Our stay in Dakota was a pleasant one and profitable as well, both physically and spiritually.

(To be continued.)

'TIS BUT.

A young man with a good salary married a wife and set up a home. Instead of living within his income and laying up money, as he had hoped to do, he found himself in a short time in debt. A friend of his, to whom he related his circumstances, advised him thus: "Whenever you are tempted to purchase an article because it is to be had at a bargain, and find yourself saying, '"Tis but' so and so, put the money it would cost in a "Tis but' box, and see what it will amount to."

The advice was taken, and in a short time the "Tis but box contained a thousand dollars.

THE military drill is not consistent with the religion of the Bible. A noted friend sounds the key note of Non-resistance, when he says: "When my son started to the State university I went with him to get him excused from the military drill. I said it is incompatible with the spirit and precept of the gospel, and I thought John Wesley was right when he said "war is the business of hell," and I didn't want my son learning the business of hell. I didn't want the hands God made to do works of benficence, to be trained in the science of killing men. With all due respect for the opinions of others, I cannot but regard the military drill connected with our colleges as a relic of the Dark ages."

TRAVEL NOTES.

On the morning of September 15, I left my home and loved ones for the purpose of visiting a number of churches and to attend the conference and Sunday-school convention of the Middle district conferenc, to be in session the early part of October. I went via Buffalo to Wadsworth, Ohio, which place I reached the next morning. I remained with the bretheren here until Thursday and spent a very pleasant and hope to all a profitable time, filling one appointment and visiting them in their homes, shops and offices. This is a fine field for some energetic preacher, capable of using both languages; one who could devote all his time to the work of the church and Sunday school. It would also be a great advantage if the church were located in the town instead of such a distance from it. Our dear old Bro. Hunsberger was visiting friends in the state of Michigan at the time, hence I did not get to see him. On Thursday Bro. J. Gunsaulis took me to Orrville, to Bro. C. D. Steiner, who conveyed me to Bro. David Moser of the Salem church, near Dalton. Here I tarried until the following Monday, filling two appointments and visited fourteen families. The church and Sunday-school here are in a prosperous condition. Bro. Joel Lehman at present fills the pastor's position very acceptably. Bro. A. A. Sommer, the pastor, is incapacitated for the work by sickness. Bro. Lehman also preaches in the Hayesville church, which, since the death of father van der Smissen, is without a pastor. The Salem church has its weekly prayer and teacher's meetings. On Sunday I was permitted to preach to a very large and attentive audience in the Chippewa church, and in the evening in the churce of the Amish bretheren. I enjoyed the liberal christian spirit of these dear bretheren. On Monday morning I left Dalton for Bluffton, I reached Bluffton on the afternoon of the same day and was soon greeted by a number of the bretheren, and among them the old and faithful laborer in the Lord's vineyard Bro. John Moser, who took me to his home. I remained with the bretheren here until Saturday, filling three appointments and making thirty family visits. This congregation is the largest of any of our people with whom I met; It is in a prosperous condition with two well organized and conducted Sunday-schools; it also has a weekly teacher's meeting. There are two large church buildings about four miles apart. May God's choicest blessings rest upon this church and its work in the future as it has in the past. On the morning of the 27th, I took the train at Bluffton for Overpeck, Butler county, I reached my destination in the afternoon and made a few hurried visits with the ministering brethren of this place, John and Joseph Augsburger and Peter Imhof; with the last named brother I remained for the night. Next day was Sunday and the Lord's Supper was announced to be celebrated. I was entreated to preach the word on this occasion, and invited to partake with them the emblems of the broken body and of the shed blood of Christ. It was a blessed occasion of communion with the Lord. Soon after my arrival here I learned that some years ago the congregation was divided, hence there are two churches here, the one is presided over by the brethren Peter Imhof and Christian Augsburger, and the other by the brethren Joseph and John Augsburger. Though there are two congregations I am glad to say that the old difficulties are passing away and peace and unity are again being restored. Though there are seperate church-buildings they worship together, and I hope that in the near future separation will be a thing of the past and fellowship fully restored. There is also a church at Collinsville, seven miles west, where the brethren have regular preaching. During my stay with these dear brethren here I preached five times and visited nineteen families. This was my first visit to this locality, and should I think of changing homes, I believe I should endeavor to locate somewhere in the midst of these brethren. Fifty-nine years ago when my family came to this country from Europe, they had intended to settle here, but while resting in Buffalo for a few days they were persuaded to settle in Clarance Centre, N. Y., where we still reside. On the morning of October 3rd, I took the train at Seven-mile for Berne, Ind., arriving at Berne in the afternoon. I was met at the depot by Bro. Jeff Lehman. With the brethren here I became acquainted six years ago and I was very glad to spend a few happy days with them again. The annual festivities of the church here took place on the 5th, in which it was my happy privilege to participate. In company with the delegation of this church to the district conference. I left Berne for Summerfield, Ill., where the conference convened. At Portland we were joined by the Bluffton brethren. The party now numbered twenty-five. It was a haypy party and a pleasant journey. The greater part of Tuesday was spent in St. Louis, reaching Summerfield in the evening. The happy days that followed have already been spoken of in these columns, hence I shall not speak of them here. On the 13th, the last meeting was held and then we separated with, "God be with us, till we meet again," some going east and others west, whilst many others went north west to attend the session of the General Conference, at Childstown, South Dakota. On the fifteenth I reached home and found my dear ones all well. Many thanks to the dear Lord and to all the dear brethren for the regards and kindness manifested and bestowed upon me; and may the dear Lord bless all in all manner of spiritual gifts and heavenly treasures, is the prayer of your humble brother.

JACOB KREHBIEL.

Clarence Centre, N. Y.

You ask, "why am I backslider?" Examine yourself and see if you find not something like the following at the root of it, cares of the world; improper conections; inattention to secret or closet duties; self-conceit and dependence; indulgence; listening to and parleying with temptations.

THE light of the sun is always the same, but it shines brightest to us at noon; the cross of Christ was the noontide of everlasting love—the meridian splendor of eternal mercy.

WHAT A CHANGE!

A young lady, about twenty years of age had been blind from birth. Her life had been a life in midnight darkness. An operation on the eyes of the unfortunate women was planned, and performed. It proved successful, her sight was perfect. On a beautiful spring morning, the sun was shining brightly, the air was pure, the song of birds was never sweeter, all nature looked its best the window curtain was drawn aside, and she was permitted for the first time in her life to behold the workmanship of God's hand. She nearly fainted from excess of rapture. Tears of heavenly delight gushed from these eyes which had been sightless so long. "Oh, wonderful, wonderful! heaven surely can not surpass this." were the expressions of joy and rapture. Thus shall it be when the child of God, the happy faithful disciple of Jesus shall enter the golden gates of heavenly paradise, and the eyes shall behold the celestial splendors.

JOYOUS RELIGION.

Who are the happy Christians? The busy Christians. Who are the Christians in the slough of despond? The idle Cnristians. Here is a wood and it is filled with summer insects. An axeman comes along to hew fire-wood for next winter. He throws off his coat and hews mightily against the trees and every stroke of the axe makes the insects fly away, and the harder he works the less he is annoyed by the insects. Here is a man who comes and lies down in the woods, and he is stung and mauled of the insects, and he thinks it is a horrible place to stay in. The world is full of insect annoyances. Those are comparatively free from annoyances who are busy for God and busy for the church. It is the man who lies down in the church and lies down in the fields when he ought to be useful, and lies down in the forest of God's love, who is stung and stung and stung and blotched all over with inefficiency and spiritual death.—*Christian Herald.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference

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PHILADELPHIA, JAN., 1891.

WE call the attention of the brethren to a resolution passed at the last district conference, held at Bowmansville, Lancaster conty, Pa., with regard to holding of special Gospel services during the winter. We earnestly urge the brethren to make good their promise. The resolution was accepted by a unanimous vote.

SAID an eminent divine, a few days ago, to one of the editors, "Had the Mennonite church, as a whole, an educated ministry she would stand at the head of all denominations, not excepting my own (Baptist). There is no church that has a purer bibical doctrine than the Mennonite church. As the ministry becomes more an educated ministry the church is bound to win."

A DEAR brother from Brooklyn, writes: "I enclose a dollar for my subscription to THE MENNONITE. We thank the Lord that it is well with us. Indeed, the Lord is good, and good to us; we find that it is good to walk in His ways, and in His fear. We feel we must love and obey Him in everything. He who promised is faithful and helps us day by day. We have joy and peace in our hearts, and praise our Saviour all the day long. We love THE MENNONITE, and read it in preference to many other papers.

IN another part of this paper the readers find a brief extract from the quarterly report of Bro. J. J. Kliewer our Indian Missionary at Washita, Ind. Ter. Our general conference has very wisely ordered that reports from our mission field shall be published in THE MENNONITE as well as in our German paper the *Bundesbote*. The secretary of our Mission Board will see to it, that extracts from the quarterly reports from all our stations will be furnished for publication from time to time. Besides these we will gladly publish occasional letters from our mission workers and from our young Indian brothers and sisters if they are sent to us.

MINISTERIAL CONFERENCE.

THE regular quarterly conference of the ministers belonging to the eastern district conference, will be held in the church of the Philadelphia congregation, on Monday, Jan. 5, 1891, morning and afternoon. The morning session will begin at 9 o'clock. Following are the subjects assigned:

I. The principal causes of the manifold difficulties in congregations, and how to dispose of them. *N. B. Grubb.*

II. Pastoral Visiting. *A. B. Shelly.*

III. The election of Grace according to Romans, chapt. 9, John 3: 16, and other passages. *A. M. Fretz.*

IV. Popular Preaching. *W. S. Gottshall.*

V. Public Prayer, its difficulties and dangers, and its proper use. *J. S. Moyer.*

ANTHONY S. SHELLY, Chairman.

CHURCH NEWS.

SCHWENKSVILLE, PA.—It is quite a while since the readers of THE MENNONITE heard anything from us. This is not due because nothing occured but because of lack of time to report. On Sept. 27, ten persons were admitted into membership of the church, eight by baptism and two by certificate. The next day the Lord's supper was celebrated of which a great many partook.

In the afternoon we brought that same bread and wine to two old sisters, who were unable to be present in the morning. The congregation was blessed with a refreshing shower. During my absence from home and while in attendence at the general conference the congregation purchased a new organ which was dedicated to the praise of God Dec. 7. On the day previous nearly every body suspected a gloomy, rainy day, but God smiled upon us by giving us a beautiful day. The services were well attended. Bro. A. M. Fretz preached in the morning and Bro. A. S. Shelly in the afternoon. In the evening Rev. G. P. Fisher was announced to preach but he failing to make his appearance, short addresses were delivered by the brethren Fretz, Shelly and Gebert of the Lutheran Church. The collection amounted to about $32. This is one small step in the way of progress hope the congregation will soon make another and a larger one, i. e. building a new church. I hope and trust and pray that it will soon be built, and in town too.

W. S. GOTTSHALL.

A VISIT TO MIFFLIN AND UNION COUNTIES.—On the morning of Nov. 28 I left my home and reached Reedsville, at 12 o'clock, where I was met by Bro. Levi Yoder, who took me to the home of his parents in the Kishacoquilla valley. This is a large, beautiful and fertile valley, and is very thickly settled, mostly Amish brethren. I regret very much to see the party lines drawn so close among these brethren. They are divided into four parties, neither associating with the other in the ministry nor church work. I was priveledged to attend one of their meetings held by the "Meeting house people" on Sunday morning. It was considered best that I should not take part in the service. They were kind and friendly to me and permitted me to preach in their meeting house in the afternoon. The attendance was large, especially of young people, who received the word gladly.—On Monday evening we had communion services at the house of Bro. Daniel Yoder, and on this occasion we received ten persons into the fellowship of the church one by baptism. May the Lord bless and keep them in the bonds of unity. —On Friday I went to Lewisburg, reaching the home of my dear uncle, Bro. Elias Biehl, in the evening. Here I was received with a friendly welcome. There are in this valley (Buffalo Valley) a small number of brethren who are zealous on the good work for the Lord. They however feel the need of encouragement in their efforts for the salvation of the erring ones. We had several small but interesting meetings here. I arrived at my home after a twelve days absence and found the dear ones all well. I ever bless the dear Lord for his kindness and love so richly bestowed upon us.

Gap, Pa. S. LANTZ.

BROTHER J. J. KLIEWER, our missionery at Washita station, writes in a private letter to the president of our mission board, that he is now ready to start the projected day-school. He says, that thus far only a few children have been promised him, but that a friendly Arapahoe, who has some influence among his people, has promised to assist him in procuring children for his school. But as the children do not have the necessary clothing to appear decently at school, brother Kliewer desires, that in sending out clothing, our Mission Sewing Circles should also remember the poor Indian children entrusted to them at their station. Goods sent for this station should be directed to Rev. H. R. Voth, Darlington, Ind. Ter., with the direction "For the Washita Station."

A YOUNG Peoples' Christian Society has lately been organized in the West Swamp church. The society already has some 30 members. The meetings are held every alternate Sunday evening, and the exercises are of both a religious and social character.

SPECIAL Gospel services will be held in the First Mennonite church of Philadelphia, beginning with Sunday, Jan. 4, 1891. A cordial invitation extended to all, especially to the ministerial brethren.

FROM OUR MISSION FIELD.

WASHITA MISSION.

Brother J. J. Kliewer, missionary at our Washita Station, writes as follows to the Mission Board:

"Art not thou he, O Lord our God? therefore we will wait upon thee: for thou hast made all these things."—Jer. 14:22.

In passing the limits of the third quarter of the present year, we have asked ourselves the question, what labors have we been able to do for the Indians around us, and what are the results of our labors, over which we can rejoice? But very little evangelizing work could be done, for the reason that our Indians were nearly all the time away from here. The negotiations with the government commissioners and the repeated reports of the supposed Messiah in the North drew them again and again to Darlington. Only a week ago it was reported here that a northern Arapahoe had come to Darlington, who had had a personal conversation with Christ and consequently knew much about him. The following morning all the Cheyennes and Arapahoes from here started out to go to Darlington to receive the strange guest and to hear his message. But one Arapahoe remained to take care of the government cattle. Under the present agitation and excitement the Indians have no ear for the true Gospel, which we preach to them. It is only their own gospel for which they manifest a desire and a liking.

In view of these facts we are not permitted to point to any visible success of our labors here. Much more we would have reason to be discouraged. But we will not despond, thinking, that it must not always remain as it has been thus far. The Lord can accomplish great things. With our sure confidence in Him, we hope for the future, and trust that the Lord by His grace will prepare the hearts of the Indians for the saving truths of His Gospel, that they too may be converted unto Him. Therefore we will pray with Jeremiah: "Thou art the Lord, our God, in whom we trust, for thou hast made all these things."

Oct. 2, 1890. J. J. KLIEWER.

THE CENTRAL UNION MISSION OF WASHINGTON, D. C.

It was our pleasure while stopping in Washington our national capital on our return homeward from the general conference, after spending the day in visiting the Goverment institutions and mentally feasting on the grandeur of the national city, to spend the evening of October 28, in the Central Union Mission located at 930 Pennsylvania Avenue.

The mission has now been in existance six years. It started in a small room on Pennsylvania Ave., which place soon becoming too small gave way to the large hall now occupied. It is under the control of a board of ten directors of which H. Hitchcock is the president and general manager of the mission meetings. The pleasing address and spiritual zeal of Mr. Hitchcock has no doubt added much to the success of the mission. For both saint and sinner must feel perfectly at home in his meetings; the saint to his edification and the sinner to a repentance for a better life.

The aim of the mission is conversion of sinners. Every meeting presses upon the unsaved the duty of coming to the Lord. It has done much good in saving the wretched, and strengthening the already established churches in the city.

The methods employed are simple in character. On the evening of our visit Gospel truths were forcibly presented by several speakers, spirited gospel hymns were sung and earnest prayers sent to the throne of grace. Upon invitation several rose to be prayed for. Since the second year of its existence the Mission has run a Gospel wagon. The wagon is a veritable "chapel on wheels," built especially for the purpose. By reversible seats the singers and workers always face the audience at the side. A cabinet organ is a part of the furniture in this wagon. Twenty-five or thirty workers can be accommodated on the wagon, and the audiences are always large varying from 200 to 2,000.

The mission held its sixth anniverrary on Sunday evening Oct. 19 in the new and beautiful building of the first Baptist church, the occasion was an immense gathering. The churches are in sympathy with the work and take turns in inviting the mission to their edifices for their anniversaries. It publishes a weekly paper called the *Mission Bulletin* devoted to its work. One page of which is filled with suitable familiar hymns to be used in the services.

Besides the regular services at the Mission hall, and from the Gospel wagon, it has established six branch missions in different parts of the city. Services at the Mission chapel are: Every night, at 7.30. Every day except Sunday, from 12 to 1. Every Sunday at 3 p. m. by ladies of the mission. Special prayer service, Thursday, 2. p. m. by the ladies. At the branch missions, services are held once or twice a week. Aside from the meetings there is also a practical working of religion manifested as we see in the following items from a week's report: number of persons fed 21; provided with lodging 30; sent to hospital 1; testaments distributed 4; talked and prayed with 200.

We have before us a copy of the *Mission Bulletin* of Washington, D. C. issue of Oct. 23, from which we clip the following pointed paragraph, which shows the zeal by which the mission is animated:—The sixth year of the work of the Central Union Mission closed Sunday night, but it began a new year again Monday morning and expects to continue to "do business at the old stand," right along. The Mission workers have enlisted for the war and expect to fight it out on this line as long as there is a sinner unsaved in the District of Columbia.

LADIES' MISSION UNION OF SUMMERFIELD, ILLINOIS.

Upon our visit to Summerfield we had the pleasure after four days spent in Conference and Sunday-school Convention, to attend on Saturday evening Oct. 11, a meeting of the Ladies' Mission Union of said congregation. The sisters have a very well organized union holding regular meetings. Sister Krehbiel, wife of ministering brother Jacob Krehbiel is president. The church upon this occasion was filled. The exercises consisted of devotional opening exercises, short address, several essays, letter from our mission workers and recitations bearing on mission work alternated with singing. Such organizations and meetings are indeed a means to awaken interest in the divine authorized mission work. May the Lord bless the sisters at Summerfield, and everywhere in the union work for his kingdom.

NOTES.

CHRISTS poverty is our wealth; his nakedness is our covering.

THERE are 1,123 Protestant missionaries in China, with 1,440 native helpers, 34,555 communicants in the churches, and 14,817 pupils in the schools.

THERE are now eighteen missionaries in the New Hebrides and 140 native teachers. The work on Santo, the last unoccupied island of the group, promises well.

SUMMERFIELD, just before he died, when speaking of his recovery, said, "O, if I might be raised again! How I could preach! I could preach as I never preached before. I have taken a look into eternity."

NUMERICAL missionary returns from Madagascar indicate that the London Missionary Society has 31 male and female missionaries, and adherents numbering a quarter of a million. The Society of Friends has 15 missionaries and 32,000 adherents; and the Church of England, 12 missionaries, to whom are attached 10,000 adherents, making a total of 58 missionaries and 292,000 adherents.

THE work or Joseph Rabinowitz, the Jewish lawyer of Russia who was led to consider the claims of Christ to be the Messiah during his visit to the Holy Land in 1882, is prospering well. He is now preaching to thousands of Jews, not only his fellow-citizens in Russia, but many who come from far to learn of his faith in the Messiah. As yet the government does not permit him to baptize converts, but there is liberty in preaching.

NEWS FROM NEBRASKA.

Wisner, Neb. Nov. 28, 1890.

REV. N. B. GRUBB,

Dear Bro. in Christ:—After my husband had seen you in Iowa, he informed me that an article for the December number of THE MENNONITE would be acceptable. I intended to comply with your request, but was detained at the time. I trust, however, that a few lines for the next number will be as readily received.

THE MENNONITE has found open doors out here in Nebraska. Its admittance fee I bring along.

Our journey to Nebraska was all that could have been wished for. After a forty-eight hour ride we arrived at Beatrice in safety, and were received with much kindness and brotherly love by the dear friends who had gathered by the score to greet us and bid us heartily welcome. Everywhere we felt the spirit of christian love permeating in the family circle, and the scripture maxim to "Owe no man anything, but to love one another," seems to be their constant delight. Although we visited from three to five families each day, yet our time was too short to reach more than half of the members of this congregation, as many live quite a distance from the church.

The services which had been appointed for my husband were well attended, and after tarrying here a week, duty called him further west to other churches; but I accepted the kind request of our friends at Beatrice to remain with them during his absence. After his return, accompanied by their prayers and farewell words, our way took us farther north to Wisner, Neb., where I have been staying through the months of October and November, enjoying this delightful climate, much to my benefit. Here in this high altitude, they generally have had good crops, clear skies, and pure air and no scarcity of water. Our brethren here have built a nice little church in which they have Sunday school every Sabbath and and service every two weeks, conducted by one of the members, as this little flock is without a pastor. They, however, still labor on, and trust the day is not far distant when other members will settle here, and some servant of the Lord may feel himself called to this mission field and help them gather in the sheaves that His house may be full.

JENNIE BAER.

SUNDAY SCHOOL.

WE wish you all—superintendents, teachers, scholars, and parents a happy New Year! And we say this not as a mere form but with a thought for each one of you. May the good Lord grant that this year 1891 may be a year of rich blessing to all. May we all be filled with new zeal for the Sunday-school, that we may strive to do our part in this great work, whether it be to instruct and labor in the same, or to learn the lessons.

LESSONS FOR JANUARY.

We now take up the lessons of the O'd Testament at the point we left them at the close of 1889, when we began a year's study of the life of Christ. In the last lesson of 1889 we learned (1 Kings 11:26—48) that the Lord sent his prophet Ahijah to announce to Jeroboam, the son of Nebat that he should, after Solomon's death, reign over ten of the tribes of Israel to be taken from the king's family because of his idolatry. The lessons of this year and month open with this division.

LESSON 1.—Jan. 4.—*The Kingdom Divided.*—1 Kings 12:1-17. The people demanded of Rehoboam that he should lighten their forced labor and taxes. The old men counceled him wisely, while the young men counseled him foolishly. The latter counsel he heeded in consequence of which ten tribes revolted and chose Jeroboam as their king, Rehoboam reigning over the two remaining. The ten were known as the kingdom of Israel, the two as the kingdom of Judah.—A proud spirit brings its own destruction. Love has more influence than harshness. We should follow the advice of those wiser than we are. We should always go to God for counsel.

LESSON 2.—Jan. 11.—*Idolatry in Israel.*—1 Kings 12:28-33. Jeroboam in his attempt to strengthen his kingdom and make worship easier for his people, tempted the people to fall into the sin of idolatry.

LESSON 3.—Jan. 18.—*God's Care of Elijah.*—1 Kings 17:1-16. After the death of Jeroboam the people went from bad to worse. They left the true God and became worshipers of Baal, of Ahab, their king, it was said: "Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." Elijah, the prophet, was sent to this wicked king to tell him of the punishment God would bring upon the land for their sins. While the people were suffering for their sins the prophet was cared for.—They that seek the Lord, shall not want any good thing.

LESSON 4.—Jan. 25.—*Elijah and the Prophets of Baal.*—1 Kings 18:25-39. For three and a half years the land had suffered from drought as a punishment for Israel's idolatry. Now the Lord sent the prophet again to Ahab, and a final decision is to be made as to who is the true God. God manifested himself to the prayer of the prophet and all the people humbled themselves and cried: "The Lord he is God; the Lord, he is God."

THE SUNDAY-SCHOOL AND TEMPERANCE.

BY M. V. M.

There seems to be a question in many honest minds as to whether temperance ought to be made a specialty in Sunday-school teaching more than any other "fruit of the Spirit."

That there is a monster vice in the midst of us, all will grant. That "seen too oft" this vice may lose its "frightful mien" to our unsuspecting youth, no one will deny.

A wise Christian foresight will seek to adapt itself to the existing needs and conditions of our day. If our children are to be confronted with this vice, set in every attractive form, then ought we with diligence to disrobe the monster and hold him up before our youth in all his native ugliness.

A lady was once explaing in a temperance school the simple process of fermentation, and showing how the harmless juices of the apple, the grape, the blackberry, etc., were thus changed into the active destruction which we name alcohol. An intelligent-looking man sat among the children, an interested listener. At the close he came forward and said to the teacher,—

"Madam, I spent fifteen years in the liquor business, and in all those years I never learned as much about alcohol as you have taught these children to-day. If I had known what it was, both my work and my life would have been far different."

God says, "My people are destroyed (cut off) for lack of knowledge." (Hosea 4:6).

It is true to-day; and the Sunday-school, without riding a hobby, or neglecting any other interest, may save many precious lives from destruction by practical temperance teaching.

Yes, we know it: the lesson-hour is already full to overflowing; how can we introduce a special line of teaching? Do we not teach temperance when we teach the Bible?

Yes, but in teaching the Bible we can give but a very little at a time. With the great danger threatening the unformed minds and hearts before us, let us ask if we dare let the opportunity pass to "by all means save some."

A Temperance Lesson is provided quarterly by the International Lesson Committee. It falls on the last Sunday of each quarter, and the superintendent must choose between this, the Review, and the Missionary Lesson. The Review ought not to be passed by, nor ought the Temperance Lesson. What then can be done?

The superintendent can at least give (or provide) a stirring temperance talk of ten or fifteen minutes' length on Review Sunday. A lover of the cause will teach a good deal in a quarter of an hour. Then, as so little time can be given on this particular Sunday of the quarter, the superintendent who looks the work and the need full in the face will be likely to find it possible to give another quarter of an hour each of the remaining months of the quarter. That will be three hours a year for temperance teaching in the Sunday-school. And much can be said and done in three hours of faithful work.—*Sunday-school Journal.*

PREPARING THE LESSON.

One of the most perplexing of the many puzzling questions which arise in connection with Sunday-school work is how to induce the scholars to make at least some preparation for the lesson before coming to class. This is a hard question, perhaps especially so with reference to those who are in the intermediate departments; and the answers to it have been many and varied. However, there is one suggestion which I have never seen in print, although it has been made use of in a number of classes, and at least one Sunday-school in New York—Grace Mission—has adopted the plan, and made it work in with the regular school exercises. This is the idea of having written questions on the lesson for the following week distributed to the scholars every Sunday. Of course, when this is done for the school as a whole, the questions must be on single slips of paper, and prepared by the use of some good copying machine; but where it is done by the teacher, for the scholars of his special class, it is much better to use blank books, the teacher writing alternately in these and on sheets of paper, which can afterward be pasted in the books. The advantage of this system over the other lies in the fact that, at the end of the quarter, every scholar can see what he has accomplished in this direction during the past twelve weeks.

Naturally, it will take perseverance, and perseverance of the truest, grandest kind, to induce some of the scholars to spend on the preparation of the lesson even the small amount of time involved in answering eight or ten simple questions, and there probably will be those whom it will not be possible to reach in this way. I have known of cases where the plan has been tried with apparently little success, but I have also known of cases where it has accomplished that which seemed impossible.

For the teacher, this, of course, necessitates a certain amount of extra time; but with a little practice it is not hard to see at first the main points of the story of a lesson; and it is almost always better to have the questions bear on this part, rather than on practical teaching.—*Sunday-School Times.*

THE YOUNG PEOPLE.

In this department, which we have just opened, we intend to give notes and reports of young workers' organizations, meetings, etc., and short articles from young workers, or from older workers, suitable for, and bearing on the work of young Christians. We aim to encourage the young people of our Churches in Christian activity. We therefore earnestly invite communications for this department. Let the young, while engaged in their church work also learn to wield the pen in behalf of their work, and as a good help in their work. We welcome short articles on different topics, plans of work, reports of meetings, and any suggestions relating to young people's work. Address all such matter for the present to the editor in charge of the Sunday-school and Mission Departments.

The Chicago Christian Endeavor Union proposes to have a building of their own at the World's Fair in 1893. This project was started by the society connected with the Union Park church, and receives the hearty approval of the pastor, Dr. Noble, and the other pastors of the city.

A conference on "Moral Instruction in Public Schools," was held in New York, November 17—18, by representatives of nine Protestant denominations. The object was to decide on measures to influence public opinion so as to lead to sound moral teaching being imparted in the common schools of the State.

The constitution of the Christian Endeavor society has already been translated into many languages, one of the last being that of the Dakota Indians. The name of the society in that language is "Jesus Htakiniwacinskanpi Okodakiciye." The constitution of the society is printed at the Santee Agency, Nebraska. The report comes of a society of young Dakota Indians who have already gone out and established a society for white young people in a neglected district.

WHY I GO TO CHURCH ON RAINY SUNDAYS.

I attend church on rainy Sundays because—

1. God has blessed the Lord's day and hallowed it, making no exceptions for rainy Sundays.
2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.
3. If his hands fail through weakness I shall have great reason to blame myself, unless I sustain him by my prayers and presence.
4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.
5. My presence is more needful on Sundays when there are few, than on those days when the church is crowded.
6. Whatever station I hold in the church my example must influence others. If I stay away, why may not they?
7. On any important business rainy weather does not keep me at home, and church attendance is, in God's sight, very important.
8. Among the crowds of pleasure-seekers I see that no weather keeps the delicate female from the ball, the party, or the concert.
9. Among other blessings such weather will show me on what foundation my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.
10. Those who stay from church because it is too warm, or too cold, or to rainy frequently absent themselves on fair Sundays.
11. Though my excuses satisfy myself they still must undergo God's scrutiny; and they must be well grounded to do that. (Luke 14:18.)
12. There is a special promise that where two or three meet together in God's name he will be in the midst of them.
13. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples first follow Christ at a distance, and then, like Peter, do not know him.
14. My faith is to be shown by my self-denying Christian life, and not by the rise or fall of the thermometer.
15. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet think they have good reason for such neglect.
16. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.—*Frances R. Havergal.*

HER MIND KILLED BY NOVELS.

An illustration of the harmful effect of novel reading upon the mind of the young, was shown at a recent religious gathering in England. The speaker said that a young lady of his acquaintance became an earnest religious inquirer during a revival. On every hand her young friends were coming to Christ, but she made no advance. Her pastor and her friends were equally puzzled. Prayer was offered for her and the plainest instruction given; but she remained unmoved, excepting to regret that she could not become a Christian. At last, after three months' labor and anxiety, her pastor said: "I can do nothing with Sophia L——; she is perfectly unmanageable. I doubt if she ever will yield to the claims of the Gospel." "What is the trouble? Can you not discover the obstacle in her way?" was asked. "I find she is an inveterate novel reader, and I have come to the conclusion that this will keep her out of the Kingdom." "Can she not be persuaded to give up her novels?" "That is not the point entirely. She has wasted her sensibilities over unreal objects so long, so continually reversed right and wrong, looking at vice in the garb of virtue, and at virtue in that of unworthiness and injustice, that she has destroyed her moral sense. She assents to truth, but seems to have no power to grasp it; she knows what is right, but has no energy of will to do it. Her mind is diseased and enervated and I fear helplessly so." Alas, when we look at young people daily flocking to the public libraries for the latest novels, or lounging away their best hours over silly stories.

WHY SOME PEOPLE DON'T WORK.

1. Because they can't have their own way in everything.
2. Because they don't receive abundant applause of men for each effort they put forth.
3. Because some one has misjudged them, or perhaps unintentionally slighted them.
4. Because they have not their eyes open to good they might do if they tried.
5. Because they are chronic invalids and live in doubting castles, and all their time is occupied complaining about themselves and fighting their doubts.
6. Because they are not set on fire by the elements of the divine life, as God intended, and are in some degree in a cold and backslidden state.
7. Because the viper of indifference has got hold of them as they have been warming by the world's fire, and swollen them up with pride of heart.—*Religious Intelligencer.*

THE GREAT SHIP SAILS ON.

Great is my wonder, says "Farmington," in the *Advance*, at the judiciousness with which that great movement bearing the cabalistic signs, Y. P. S. C. E. is carried on. I know of no movement so great, which has been managed with so few mistakes. I recognize some of the temptations which have beset Mr. Clark, who is its head, to make it partisan in denominationalism, in politics, in morals, in evangelism; but the society has been kept straight upon its keel. The pledge, which is the centerboard of this ecclesiastical craft, seems to be the special point of attack. Many seem to want to so lengthen it that it would cut down the speed. For instance, I know of one young man, who wanted to put into the pledge that every member should endeavor to see that the ventilation of the prayer-meeting room was perfect. Bad ventilation, he said, had much to do with hindering the success of the prayer-meeting. I have not learned yet whether Mr. Clark has inserted this clause in "the model constitution." Other people want to put into the pledge an anathema against every evil. They would lengthen it until it became as long as the moral law of Confucius. But with firmness and courtesy such unwise attempts are resisted. With steadiness, swiftness and with an ever enlarging crew, the great ship sails on.

The Swedish Missionary Society will shortly send out eleven new missionaries—seven to the Congo and four to China.

At the present time there are, in round numbers, about half a million Protestant Christians in India. One-half of these are comparatively recent converts.

QUESTION CORNER.

No. 1.

In this column we shall give Bible questions, Scripture enigmas, and such matter as shall exercise the inquisitive faculties of our readers. We invite our young friends, and older ones too who feel like it, to find the answers and send them in to the appended address. The answers, with the names of those sending correct answers will be published in the second following issue of The Mennonite. We also invite all to send in questions, etc. for this corner. Now get your Bibles and have an exercise in scripture searching.

Yours,

Allen M. Fretz.

Bedminster, Pa.

1. What five things are we commanded in the Testament to hold fast?
2. What miracle did the Lord perform through Joshua, and what was Joshua doing at the time?
3. Where did the five kings of the Amorites hide themselves?
4. What woman guarded the bodies of seven slain men?
5. Whose three daughters were the fairest of any in the land?
6. Who was the inventor of musical instruments?

In giving the answer always give the passage where found.

SCRIPTURE ENIGMA NO. 1.

A man to whom Christ gave sight by the wayside near Jerusalem.

One who was driven from his father's house at the age of 17, and then with his mother, took the way to her native land.

One of the articles kept in the ark of the covenant.

A Christian whom Paul employed as his amanuensis in writing the epistle to the Romans.

A man who built a gallows, and was hanged on it himself.

The country to which Solomon's ships traded, and where there was an abundance of gold.

A Roman governor of Judea.

The son of Jephunneh.

The mother of Samuel.

The birds which carried food to Elijah.

A name by which God said Jacob should be called.

A place of burial.

One who knew the Scriptures from his youth.

The *initials* form a sentence which brought joy to the hearts of many people, yet it caused a king to take the lives of many children.

MARRIAGES.

WHITBY—TREAMER.—On November 22, 1890, at Schwenksville, Pa., by W. S. Gottschall, Charles Whitby of Shannonville, to Laura Treamer, of Grater's Ford, Pa.

SHELLY—CLYMER.—On December 11th, 1890, in Philadelphia, Pa., at the residence of the bride's mother, by N. B. Grubb. Mahlon Shelly, to Kate B. Clymer, daughter of the late Henry Clymer.

DEATHS.

TYSON.—On December 7, 1890, in Hatfield, Pa., at the residence of his son, William L. Tyson, aged 65 years. Funeral services at the house by Rev. Loucks, and in the Germantown Mennonite church, by N. B. Grubb. Interment in Ivy Hill cemetery.

SHELLY.—On December 11, 1890, in Milford, Bucks Co., Pa., Anna, wife of Thomas S. Shelly, aged 61 yrs., 10 mos. and 14 days. Interment at the West Swamp church. Funeral services conducted by Rev. A. B. Shelly. Text 1 Cor. 3, 13.

SHELLY.—On November 22, 1890, in New Britain Twp., Bucks Co., Pa., Howard, infant child of Jacob and Lizzie Shelly. Aged 2 mos and 15 days. Funeeal services by Samuel Gross, Henry Rosenberger and Allen M. Fretz.

BOOK NOTICES.

The History of the Mennonites.—German edition is out. It is a large and beautiful book, and of special interest to every one interested in the history of the Church; contains 560 pages. There are in it 23 illustrations, a number of which are church buildings, among which is the one in which Menno Simon preached. The new edition contains double the amount of matter, and is in every way superior to the one published, in the English language, a few years ago, by the same author. A very interesting feature of the book is a list of nearly 900 Mennonite ministers. The book retails at $3. D. K. Cassel, 4333 Germantown Avenue, is the compiler, and I. Kohler, 911 Arch Street, Philadelphia, Pa., the publisher. For terms to agents and other information apply to the publisher. For books, to either the compiler or the publisher.

The December number of *The Treasury for Pastor and People* comes as usual with an excellent table of contents. There is no padding in any of its departments. In all its aims it is thoroughly evangelically undenominational and every method of Christian work receives an adequate share of attention. The Baptists have the first place in this issue. The portrait of Rev. Stephen A. Northrop, of Fort Wayne, Indiana, forms the frontispiece; his excellent sermon leads off in the sermonic line, with a view of his church edifice and a suggestive biographical sketch. Rev. E. S. Cross furnishes a capital sermon on "Christ the Light of the World." Rev. J. Douglas gives "The Portraiture of Jesus." Rev. J. W. Earnshaw has "A Sermon for the Close of the Year." Rev. W. W. Taylor an Expository Lecture on "The Opening of the First Seal," and Dr. J. Hall has an article on one of the Living Issues, "The Protestant Church and the Apocrypha." The Leading Thoughts of Sermons are by eight eminent preachers. Three Notable Articles follow on: "Disconsolate Conscience," by Prof. Phelps; "Piety without the Church," by Dr. J. I. Smith; and Rev. J. McNeil, "The Scottish Spurgeon," is described by Scotus. Other noteworthy papers are on "Socialism, Nationalism, and Christianity," by Rev. W. A. Roger; on "Mother's Influence"; on "The Waste Forces in Church Work"; on "Business Men's Difficulties in Practical Godliness"; on "A Lesson from an Idol"; on "Successful Preaching," and on "How to Improve the Prayer Meetings." The Sunday-school Lessons are treated in excellent style by Dr. Moment. The editorials are bright and timely, while the whole contents reveal great painstaking in the make up of the magazine. Yealy, $2.50. Clergymen, $2. Single copies. 25 cents.

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THE
MENNONITE.

VOL. VI. PHILADELPHIA, PA., FEBRUARY, 1891. NO. 5.

FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3 : 11.

For the Mennonite.

AN EDUCATED MINISTRY.

BY JOSEPH S. TAYLOR.

Thought rules the world. If this statement can be made good, the necessity of an educated ministry is a logical consequence. Does thought rule the world? Something rules it, for we all admit the existence of laws everywhere. Is it power? Is it love? Is it thought? What is it?

By the term "world" I mean society, civilization. What is the *cause* of civilization? Why do we find one kind of society in China, another in Africa, another in India, and still another in Europe and America?

Is it religion? Well, what is religion, and where does it come from? Take China. The prevailing religion is Buddhism. Religion is both a system and a life. It was a life, I think, before it became a system. Buddha *lived* Buddhism, and his disciples wrote out his precepts and described his life, and thus Buddhism became a system.

This system has been re-translated into the lives of myriads of human beings during the last twenty-four centuries, shaping the individual and national life in the most populous kingdom on earth; and to-day no less than 400 million human beings profess this faith.

Faith in what? Faith in the *thought* of a man. That is all. The foundation of this thought is the transmigration of the soul; the belief that when we die our souls enter the bodies of the lower animals. Man is, in their view, of all things most miserable. Buddhism may be conceived as the opposite of the Gospel, which is a message of gladness. Conceive of a whole population brought up in the belief that human existence is a curse. Life in such a society has value. Even death is no relief, for it is only a passage from one form of existence into another equally hopeless.

This is the *thought* of Buddha. This is the thought that has shaped the destiny of the Chinese empire for so many centuries. Does thought rule China?

What does a missionary do when he goes to China? He gives the people another thought about God; a hopeful thought; a gladsome thought; a thought that life is not a failure and death not necessarily a doom. This thought converts the heathen. He leaves his idols, he cuts his queue, changes his garments, his manners, his customs,—becomes, in short, a new man. Does *thought* rule?

When Christ came into the world he found society in a state of corruption so foul that history affords no parallel. Greek liberty had been annihilated, and her philosophers were splitting hairs at Alexandria and Athens. Religion had lost its sanctions, morality was a convenience, woman was a slave, and sickly infants were murdered because they were deemed unfit to live.

Christ left a new thought—the Fatherhood of God; the brotherhood of man, the dominion of love; salvation by faith. A little leaven leaveneth the whole mass. What Greek philosophers could not do; what Roman legions could not accomplish, Christ's thought brought about; namely: *the regeneration of human society, by which modern Europe and America were made possible.* There was a long interval of waiting. For a thousand years it looked as if the aspirations of humanity were dead. But the leaven was working, and when the whole mass leavened, behold, the Renaissance, the

Reformation, Luther, Shakespeare, Washington! The thought of Christ builds foundling asylums for the infants that Seneca says Rome used to kill. The thought of Christ makes you send money to Africa for your black brother whom you have never seen. The Hebrews divided the world into Jews and Gentiles. The Jews were the children of God; the Gentiles were not entitled to share God's mercy and love. The Greeks thought only of Hellenes and Barbarians, and the latter they despised. The thought of Christ has broken down these barriers and made the whole world kin. It was Christ who inspired the first sentence of the Declaration of Independence, the Magna Charta of American liberty: "*All men are created equal.*"

Does thought rule?

If this be true in religion and philosophy, how much more so in science and art. Without thought there can be no science, and almost no art. The steam engine is doing, I believe, 96 per cent. of the labor of America. The steam engine is the *thought* of the inventor. Thought then does for man what muscle used to do. What is the telegraph but the thought of Morse? So with every invention that has helped to create the marvellous results of modern civilization. We have what the Greeks and Romans had, *plus thought;* and that thought has amounted to something because we thought with a purpose.

What was it that overthrew the late rebellion and restored to us peace and an undivided Union? What was it but the *thought* of Grant? We had had soldiers and generals before, but they were divided into nineteen different departments. Gen. Grant formed the sublime conception of uniting all the armies into one army, with a front extending a distance of 1000 miles from the seaboard to the Mississippi. Butler commanded the left wing, Sherman the right, and Grant stood at the centre before Richmond. Conceive this line as an arm, with Grant at the elbow, Sherman at the hand. Grant swung that arm around by way of Atlanta and Savannah, and crushed the life out of rebellion. The bullet killed the enemy, the soldiers fired the bullets, the commanders ordered the soldiers, the *thought* of Grant moved the generals.

Does thought rule?

(To be Continued.)

GOD WITH US.

Matthew 1 : 23.

The great essential doctrine of Christianity lies in these few words, *God with us.* To hear of Christ having come on this earth for a little time, and then having gone away again, would not be to us glad tidings of great joy, which at this festive season is the song throughout Christendom. The first apostles would not have won men to the Gospel if they had preached an absent Jesus, one who had left his church and gone to heaven. The great secret of our Christian joy lies in this fact, that we believe in a present, not an absent Jesus; one who is Emmanuel —God with us. Try to get hold of that great fact of our Lord's presence, and then you will see what results flow from it,

First, that fact should make us humble. If the Son of God, King of kings, and Lord of lords, chose to come to this earth in the lowliest manner; if He chose a manger to be born in, a workman's home to live in, the commonest of clothing and of food, surely we who profess to be His followers, have no right to be proud.

Then the fact of our Lord's abiding presence ought to make us brave. If God be for us, and with us, who can be against us? No temptation need be too strong to be conquered; no difficulty need be too hard to be surmounted by those who know that God is with them—Emmanuel.

Then the fact of our Lord's abiding presence ought to make us good to each other. Look on your fellow men and learn from the Incarnation to respect man, *every* man, as wearing the flesh that Jesus has worn. Learn to look upon all men as brethren, who have a claim upon us in their need. There is a noble family in Italy whose name is *Frangipanni* which means breakers of bread, that is, for the poor. We who are bound together in one family with Him who gives us our daily bread, not only bread for the body, but bread for the soul, should all be breakers of bread with our brethren, helping those who have need to share our blessings; for thus alone can we give something to Him who freely giveth all things—our Emmanuel, *God* with us.

Again, these words contain in themselves the whole history and course and means of man's redemption. In their highest sense they express that unfathomable mystery that God has been with us, in our nature, that the Creator has taken His creature into Himself; but by virtue of that gracious mystery, they declare God's presence in His chnrch, and with and within the souls of her members.

Such, then, is the twofold force of the title "Emmanuel, God with us." God in Himself, but with us, and such as we; not with us merely by mercy, or care, or providence, or protection, but with us as one of us; not restoring us by His word, as He created us, but by becoming as one of us; not by raising us by the hand when fallen, but by humbling Himself to us; Himself sinking to us, that He might rise with us, placing at God's right hand, united with Himself, the nature which he had redeemed.

And if He be such to us indeed and in the fulness of His purpose, if He has been thus God with us, and purposeth that we should be thus with God, how should He not be with us now in all things if we be His? What but sin can hide his face from us, in that it blinds our eyes that we see Him not? Why should He not be with us on our way, Who is Himself the Way? To us, as to the disciples, He shows Himself in different forms, but He is the selfsame Saviour and Lord in all. He is our Home and sure abiding place; and all things in this earth may speak of Him, for we dwell in a redeemed world, which His sacred footsteps have trod and sanctified. Only, if we would see Him, we must seek to have the mirror of our hearts cleansed, that it may receive His glorious image. "The pure in heart," He has promised shall see Him. Love is the eye whereby the spirit sees God. Disputing about holy things but blinds us. If we love, and as we love, we shall see and shall receive. While the world wrangles our Lord comes secretly to us, if we, with pure hearts, draw nigh to Him.

RELIGION BY RAIL.

There has just been completed at the works of the Pullman Palace Car Company, a novel creation, the only church on wheels in the world. It is according to the ideas of Bishop William D. Walker of the Episcopal diocese of North Dakota, and is intended for use in small villages along the railroads in North Dakota. The car is sixty feet long and ten feet wide. Its interior is finished in oak after the Gothic style. At one end is a room devoted to the bishop's use. The main body of the car contains an altar, chancel, lectern, baptismal font, a bishop's chair and a cabinet organ. There are seats for about seventy people. "I first conceived the idea," said Bishop Walker, "about six years ago, when I began my labors in the diocese of North Dakota. I made the plan public about a year ago, and it was so favorably received that I was determined to make practical use of it. There are a number of little towns along the various railroads of from 100 to 150 inhabitants, the residents of which are now practically debarred from church privileges. It is for these people that the church on wheels has been constructed. It is not possible to assign a missionary or rector to these towns. They are too small to support one. It is my purpose to notify people in such places ten days or so in advance that I am coming, and in that way I shall make the circuit. The car will be attached to freight trains and switched off at such stations as I may designate, which are from seven to ten miles apart."

As a springlock closes of itself, but cannot be unlocked without a key; so we ourselves may run into sin, but cannot return without the key of God's grace.

NOTHING but the cross of Christ can set other crosses straight.

For the Mennonite.

WHAT IS WOMAN'S SPHERE OF WORK IN THE CHURCH?

M. E. V. D. SMISSEN.

This is a question, which interests *all* earnest laborers in the church, but *especially* that class, uner consideration. We desire to know our place and our brethren are just as solicitous to know where to place us

In the first place we may ask: For what purpose was woman created? In Gen. 2,—18, The Lord says,—I will make him a help-mate, and the position which God gave woman here was a distinct one, but, as she did not maintain the proper deference to her superior, (being first in the transgression,) the Lord defines her position as materially altered, in that she shall be ruled by her husband—Gen. 3—16. Now this is a very unacceptable part of God's plan to many, but as we believe the whole word of God to be our guide, we must accept it in its true significance, and therefore not attempt to parry its truths to suit our opinions and prejudices, for God's Word is not to be altered where it is so clearly stated, as to be well understood. God has mitigated the curse of woman's subjection, in His making *her* the honored instrument of His Son's incarnation, and ever after, she has occupied a prominent place in the sympathy, honor and love, which Christ in his ministeries, exercised for her instruction, help and comfort, although, in the number of his special Messengers—"The Twelve," and "The Seventy" —*Women*, were not included.

From all the references that the apostle Paul and others make to the work of women in the early church, we may conclude that her sphere was not a very circumscribed one. Paul speaks of Phebe as a servant of the church at Cenchrea, and recommends that the brethren receive her in the Lord, as becometh saints, and that they assist her in whatsoever business she had need of them, thereby showing that her work was in different ways directed. In this same chapter Romans 16th, he speaks again and again of the women as laborers in the Lord, without specifying in what manner their labors were bestowed. It is to be presumed that they did *much* praying—sympathized deeply in the discouragements and difficulties, ministered to the sick, comforted the afflicted ones, aided the destitute poor, cautioned and instructed the indiscreet brethren and ignorant, unwise sisters, and what not? In fact there are comparatively few *restrictions* to her liberties and duties, and these seem to be no barrier to her influence, if observed in the proper spirit and with a knowledge of the circumstances.—For example, in 1 Cor. 11-5, Paul says a woman shall not pray or phrophesy with her head uncovered, from which we understand that she did pray and phrophesy, but on account of the abuses which had crept in, it was not done in a proper manner—for we observe that among the Greeks, for a *man* to be covered was a mark of servitude, and for a woman to be uncovered, was a token of her unwillingness to be under subjection; also for her to be uncovered was and still is in the East, a disgraceful impropriety; consequently, when Paul in 1 Cor. 14, 34-35 strenuously enjoins silence, we must not suppose that these two passages are at conflict, but rather that one is the complement of the other. Some think there is a difference in the kind of meetings referred to in these two passages—the latter having reference particularly to the *public* assembly, where the wives are commanded to keep silence, and to ask their husbands at home, whereas in meetings of a more private character such as prayer-meetings, teacher's meetings, missionary and Christian Endeavor meetings, she may take part, provided that this law of silence and subjection be observed, which law as all others is binding in its spirit, though flexible in its application to the work of Christian women in the church,—for in his Epistle to the Philippians 4,—3 Paul says "And I entreat thee also, true yoke-fellow, *help those women which labored with me in the gospel*," in which he leaves us margin enough to know that if our labors are in the gospel it means also spiritual edification, help, advice and consolation, as well as ministering to the physical and temporal condition of those within the circle of her influence, and this from the necessities of the case, give her as much public work as she is able to perform, and more private labor than her willing hands and sympathetic nature can lay plans for fulfillment. We may suppose there were some "busy bodies" in other "men's matters," and some over zealous with the tongue, without that discretion that is born of wisdom, and so Paul who was a lawyer and logician, saw the necessity of reminding her that she is in no way to assert authority, or apply to herself a dictatorial, or assuming manner toward the men. But, for those to whom the Apostle recommends her for information, and the satisfaction of her "inquiring nature," we can only repeat the suggestions of a worthy commentator—"As it is the woman's duty to learn in subjection, it is the man's duty to keep up his superiority, by being able to instruct her; —if it be her duty to ask her husband at home it is his concern and duty to endeavor at least to be able to answer her inquiries; if it be a shame for her to speak in the church, where she should be silent, it is a shame for him to be silent when he should speak, and not be able to give an answer when she asks him at home."

What Paul would say now to that vast army of those who are not wives, we can only infer from the spirit which pervaded his entire ministry—Let all things be done decently and in order! His whole devoted, consecrated soul, was inspired to save souls, and *all* are under the Gospel call—Go—and teach all nations! And do not the women make answer in consecrating their lives to missionary work? When they are guiding souls to Christ, do they first search for passages to see if their manner and form of address is to the letter? No! The *spirit* and the *mind* of Christ is the main spring of action, and when Paul cautioned women as Christians in the matter of dress, he did not (as also in reference to their speaking) lay down rules as to how she should be arrayed, but if she have the ornament of a meek and quiet spirit, she must not follow after the useless and foolish fashions of the world. In his different letters, he makes especial mention of a number of women—and that in the most appreciative, affectionate and respectful manner, and God has been pleased to bless the labors of our devoted sisters who follow the command of Christ—Go and teach all nations, and no one will deny that her part, and duty in the conversion of the world to Christ, is a very important one.

SONG SERVICE—THE CHRISTIAN SOLDIER.

E. K. MOHR.

Gospel Hymns Nos. 25, 134. to 396
Prayer.
Reading Psalm 24.
Prayer.
The Christian Soldier 2 Tim. 2 : 3, 4.
No. 115 vs. 1, 4. 40
His Equipment, Eph. 6 : 12-17.
No. 121 vs. 1, 2. 23
His Captain, Heb. 2 : 10, 11.
No. 149 vs. 2, 3. 43
His Foe, 1 Pet. 5 ; 8; 2 Cor. 11 : 14.
No. 142 vs. 12. 130
His Fight, 1 Tim. 6 : 11, 12 ; 2 Tim. 4; 7.
No. 14 vs. 1. 3 (Change words to "Storm the Fort.") 328
His Victory, Rom. 8 : 35, 37 ; 1 Cor. 15 : 57.
No. 175 v. 4. 88
His Reward, 2 Tim. 4 : 7, 8 ; Col. 3 : 23, 24.
No 289 vs. 1, 3. 72
No. 250 vs. 1, 4. 44
Grand Rapids, Michigan.

THE wife of Rev. J. V. Wright, of Salmas, one of the stations of the Western Persia Mission, was recently murdered. The murder was committ-by a teacher who had been dismissed from his place for gross sin, and who charged his dismissal to Mrs. Wright, and took revenge by stabbing her five times, causing her death in a few days. Mrs. W. was an American lady of most excellant Christian character. Her mother was a noble Christian who had been identified with the mission work there many years. Thus one by one the company of the martyrs is increasing on the other side.

A suspicious parent makes an artful child.

THE LIGHTHOUSE.

BY SUSAN COOLIDGE.

High lifted on the island cliff
  Its lantern fronts the sea,
And sendeth forth a fine, straight ray
  Of dazzling light to me—
A slender line of shimmering shine
  Across night's mystery.

It is the path set for my eyes
  To travel to the light
And warm their darkness in the blaze,
  And be made glad and bright.
None other may catch just that ray,
  Or have the self same sight.

And yet, a hundred other eyes
  Bent on that central blaze,
Find each its separate, shining path,
  Its line of guiding rays;
And all eyes meet in concord sweet
  By all these differing ways.

No voice shall say: "The Light is mine,
  All other eyes are dim!"
No hand the glory hold or hide
  Which streams to ocean's rim,
None claim or seize one ray as his
  More than belongs to him.

O Light of Truth, which lighteneth all,
  And shineth all abroad,
What favored soul or souls shall say,
  "Mine is the only road,"
Each hath his own, to him made known,
  And all lead up to God.

—*Independent.*

A LITTLE TALK ABOUT THE SUNDAY-SCHOOL LIBRARY.

Yes, of course, the last time your library was put in order, you had the best committee your Snnday-school could find. They spent several months consulting with other library committees, procuring catalogues of other schools, reading, and selecting new books, looking over the old ones, and rejecting those considered undesirable, until finally everybody pronounced the library perfect.

Perhaps it is, but it is very easy for books that ought not to be there to get into a library. Books are selected, carefully examined and read by two or more persons. Their decision is discussed and voted upon by the entire committee before the books are accepted. Their work is really done conscientiously. Yet something more is necessary to insure complete safety in books.

How many teachers in our Sunday-schools know what their scholars are reading? How many know, even, what books are in the library! How many know and remember that in some families there is no reading matter except that taken from the Sunday-school? How many know the effect of this reading on their scholars?

The same book is not alike suitable to every boy and girl in your class. Like one typographical error in a printed article, which changes its entire meaning, so one book, though in itself of a high order, may, through the connection in which it is read, have a pernicious influence upon the reader.

With a little planning and thought a teacher can, during the week, organize his class into a reading circle. It may be very informal, and the meetings need not be burdensome to any one, but through this medium the teacher will be able to direct the intellectual powers of his class. He can make history and biography and travel interesting to them, though at the same time making all these things subservient to the great truths he wishes to teach from God's Word. The life of a great man or noble woman, if read intelligently, may perchance turn the entire course of a child's future life.

A girl of fourteen, who once lived among the hills of Vermont, found somewhere a biography of Mary Lyon. From reading this she was inspired to endure hardships, and through many difficulties made her way to Mt. Holyoke seminary. Do not let your boys and girls select books to read without your guidance. If you do not find there the books needed by your class report this to your committee. They will be rejoiced to receive suggestions springing from real needs.

Next to the teaching of the Scriptures there is no greater work than training the intellects of growing boys and girls to appreciate and love a pure and instructive class of literature.—*Mary Louisa Butler, in Westminster Teacher.*

ALL believers receive of Christ's fullness. The greatest saint can not live without Him. The weakest saint may live by Him.—*Henry.*

HOW TO BE A PASTOR.

BY REV. THEO. Y. CUYLER.

What is the chief object of the Christian ministry? It goes without saying that it is to win souls to Jesus Christ. The chief element of power with every true minister should be heart-power. The majority of all congregations rich or poor are reached, not so much through the intellect as through the affections. This is an encouraging fact; for only one man in ten may have the talent to be a very good preacher; but all the other nine, if they love Christ and love human souls, can become great pastors. Nothing gives a pastor such heart-power, as personal attentions to his people, for everybody loves to be noticed. Especially is personal sympathy welcome in seasons of trial. Let a pastor make himself at home in everybody's home; let him come often and visit their sick rooms, and kneel beside their empty cribs and their broken hearts and pray with them; let him go to see the business men when they have suffered reverses, and give them a word of cheer; let him recognize and speak kindly to the children, and he will weave a cord around the hearts of his people, that will stand a prodigious pressure. His inferior sermons (for about every minister preaches such sometimes) will be kindly condoned, and he can launch the most sharp and pungent truths at them from the pulpit, and they will not take offence. He will have won their hearts to himself, and that is a mighty step towards drawing them to the house of God, and winning their souls to the Saviour. "A house-going minister," said Chalmers, "makes a church-going people."

The chief end of a minister's work must never be lost sight of. It is to awaken the careless, to warn the endangered, to comfort the sorrowing, to help the weak, and to edify believers; in short, it is to make bad people good, and good people better. Preaching strong Gospel sermons is one of the most effective means to this end. But it is not the only one. Outside of the pulpit, every messenger of Christ can come to close quarters with the individual soul and preach eye to eye; no one can dodge such preaching, or go to sleep under it. If the shepherd can only save the sheep by going after the sheep, then woe be unto him if he neglect his duty! As many souls are won for Christ outside the pulpit, as in the pulpit. Every discourse too can be made thoroughly practical, and can be lodged more securely in the hearts of the people, by constant and affectionate intercourse with them during the week. I am firmly persuaded that if many a minister would take part of the time that he now spends in polishing his discourses, and devote it to pastoral visitation, he would have larger congregations, and a far larger number of conversions to Christ. He would be a healthier man for the physical exercise; he would be a more fluent speaker from the practice he would gain in personal conversation; he would be a much more tender, eloquent, and heart-moving embassador of Christ.—*Treasury.*

"How shall I become such a pastor?" will be the topic of a paper in the next number.—Ed.

THE GOSPEL IN THIBET.

The Moravians have a mission in the most inaccessible region of Thibet. The mission premises lie about 9,400 feet above sea level, and 1,000 feet above the narrow ravine, down which the foaming torrent of the Sutlej rushes. The village of Poo is the largest in that remote district, but the high passes leading to it are very difficult at all times and impassable for a good part of the year. Here live and labor a missionary pair, occupying a post about as isolated as any mission field on the face of the earth. Their nearest post-office is fourteen days distant over Himalayan mountain paths. Ten years or more may pass without their receiving a single visit from a European. But for thirty-two years this outpost has been faithfully held, as a centre for evangelistic labors.

LOOK upward for the grace needed now, and forward for the rest that remaineth.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference

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Send all contributions for Sabbath school and Mission Departments to ALLEN M. FRETZ, Bedminster, Bucks Co., Pa.

PHILADELPHIA, FEB., 1891.

THE office of THE MENNONITE has been removed from 2136 Franklin St, to 2118 MARSHALL St. Correspondents will please note the change. Personal communications are also requested at the last named address; also the exchanges. N. B. GRUBB.

WE have received a copy of the *Almanac of Missions* for 1891, published by the American Board, 1 Somerset St. Boston. It is beautiful in form, contains quite a number of illustrations and is full of valuable information in regard to foreign missionary work. Price, 10 cts. per copy, $1.00 per dozen, or $5.00 per hundred.

EVANGELISATIONS - LIEDER is the title of the latest publication of the Central Christian Publishing Company, Weltey & Sprunger, Agents, Berne, Ind. A copy is on our table. It is a book specially adapted for Bible and Prayer-meetings, containing the choice selections from the German Hymnal, "Gesangbuch mit Noten." It is a book that is bound to fill a long felt want, and we predict for it a large sale among our German brethren and others. We take pleasure in recommending it. It contains 111 hymns from which choice selections can be made for almost any occasion. Price, in cloth, 25 cents a copy, postpaid; per dozen, $2.50, purchaser paying freight. Address, Welty & Sprunger, Berne, Ind.

WILLIAM M. TAYLOR, D. D. writes, "There is but one lake on the surface of the globe from which there is no outlet, and that is the Dead Sea, which receives much but gives nothing. Such a lake is a perfect illustration of a church all of whose efforts terminate upon itself. Around it there will be desolation and in it there will be no life."

THERE are those who wish to be a Christian in secret, and that even in lands where it is deemed no reproach to follow Christ. But we read of a Japanese workman, who was necessarily away from his shop most of the day, who put the following notice on the door: "I am a Christian, and if any one likes to go in and read my Good Book while I am out, he may. Buddhist priests need not come here. I do not want them any more."

IN an article written by Dr. Howard Crosby, on College Secret Societies, we find the following, which applies to secret societies in general: "We have no hesitation in writing secret societies among the quackeries of this earth, a part of the great system by which the mud-begotten try to pass themselves off as the jove-born. Leave out those secret associations, whose concealment is for safety, as in a political crisis, and a secret society is a deception, more or less innocent according to the character of its contents."

THE following is the way Archdeacon Farrar puts it for those who oppose heathen missions on the ground that there are heathens enough at home to be converted. He says, "If any man be engaged at home in any serious work for the cause of Christ, if to the utmost of his powers, unselfishly, at all costs, he is trying to make his life a contribution to God's truths at home, then I will admit that his objection to foreign missions, though narrow and unmistaken, is at least sincere. But if he be only living in selfish ease, doing nothing real to make the world better, then for him to talk of the folly of trying to convert the heathen because we have heathens at our doors, is a base and boundless hypocrisy."

THE harder our work the more we need solitude and prayer, without which work becomes mechanical and insincere.

Think you that judgement waits till the doors of the grave are opened? It waits at the door of your houses, it waits at the corners of your streets.—*Ruskin.*

Nothing lies in our hands with such easiness as time. Wretched and thoughtless creaturer! In the only place where covetousness were a virtue, we turn prodigals.

ON November 30 last, Bro. A. F. Toews, was ordained as assistant minister in the church at Mountain Lake, Minn., by H. K. Reiger, assisted by Jacob J. Balzer.

A LARGE catechetical class is being instructed by the pastor of the First Mennonite church, Philadelphia. Eight new members were admitted into membership at the last communion January 11.

HARP OF ZION.—We have the pleasure of acknowledging the receipt of a copy of this new church anthem book from our Bro. C. D Amstutz, composer and publisher of sacred music. The book is edited by A. D. Kennedy and supplies the demand for a music book for the use of amateur and more advanced choirs, containing sacred anthems only. It embraces invocations, prayers, chants and sentences as short opening pieces, and anthems for all of the various religious occasions, such as Easter, Christmas, Thanksgiving, Dedications and Funerals. "HARP OF ZION" commends itself to all lovers of sacred music. It contains 112 pages. Price, 65 cents a single copy, charges prepaid. Full cloth, 75 cents a copy. A sample book will be sent to any address with a view of introduction, for 50 cents. To any person ordering a sample copy, who is dissatisfied after a careful examination of it, the money will be refunded upon return of the book. Address C. D. Amstutz, Bluffton, Ohio.

MISSION DEPARTMENT.

CHRISTMAS AT OUR WASHITA MISSION.

Brother J. J. Kliewer writes to the secretary of our Mission Board as follows:

Asking an Indian some time ago in regard to the object of their numerous dances, he gave answer, that they were synonymous with our Christmas fetivals that they were innocent dances, at which they rejoiced over the coming of Jesus into the world as the Savior of the Indians, by whom they expected to be gathered together and be united again with their departed ones. How plainly these poor Indians show us of their great desire after a Savior and of their earnest longing for a life hereafter in another world! This inward longing is, no doubt, greatly enhanced by the teaching of the Christian doctrine, which has been brought nigh unto them, and the ideal at present held by them are to a great measure deduced from these teachings, for all that they are manifested in a heathenish manner. But sad is the delusion, that they believe (or at least most earnestly hope) that Christ has appeared in the North-west for the Indians. This deception has such a firm hold upon their minds, that it is at times impossible to teach them the scriptural truths concerning Christ. They have no ear for any gospel but the one taught them by their lying prophets. We were glad however, our Christmas celebration gave us an opportunity to direct these erring sheep to the shepherd and Savior of the warld, who has come into the world to rescue their souls.

On the holy evening we decorated a small cedar tree for the occasion, and put it in our school room. But as our school room is but small, we erected a tent 14 by 20 feet, outside of the door As soon as it became dark all the Arapahoes in the vicinity, with the exception of a few, who were held back by sickness, made their appearance. Besides these several young Cheyennes came. In all there were 89 Indians present, almost filling both the school room and the tent.

We opened our festive services by singing hymn 185 G. H., reading the Christmas story, and prayer. After having sung from hymn 235 G. H., I spoke to the Arapahoes from Psalm 24 7-10, through an interpreter. They all appeared to be very attentive. Might they open wide the doors of their hearts, that the "King of Glory" may enter therein! After the address and some further singing, we distributed som apples, cakes, nuts and a few well preserved watermelons among those present. By this both the children and the older ones were made glad. After singing of another hymn, and prayer our guests were dismissed.

On the following day 18 Cheyennes came to us, expecting to find Mr. Seger here. But as Mr. Seger had not yet come I made use of the oppportunity given me, and spoke to them from the word of God, illustrating what I said by means of pictures taken from Bible History. A young man assisted me as interpreter. After Mr. Seger had come he gave them, by the advice of the agent, meat, flour, coffee, sugar, &c as a Christmas present. Mr. Seger then spoke to them, telling them among other things, that Sitting Bull the war-like Sioux and the most prominent leader of the "Ghost Dances," with his son, had been murdered, and that his followers had fled before the military, and that many of them were now coming to their agency declaring that they would be quiet and peaceful. This report will not be without effect upon our Indians, but what the effect will be is for the present hard to tell. Some said, that Sitting Bull is dead does not matter, he has only gone to to heaven at once. If they remain under the influence and guidance of their present delusions they may yet become extremely audacious. Yesterday the Cheyennes again invited the Arapahoes to one of their "Ghost Dances."

O, that the prayer of the angels, "Peace on earth," might be fulfilled with this poor people! Let us pray that the heavenly peace may fill the heart of the poor Indian whereby his ill-guided longing may be satisfied.

J. J. KLIEWER.

December 27, 1890.

FROM OUR MISSION FIELD.

DARLINGTON.—Bro. John Schmidt, teacher at Darlington, writes to the Mission Board as follows:—With your permission I spent part of the summer vacation at my home the remainder was mostly spent in visiting our children in their homes, this also gave me an opportnity to visit their parents and friends. The chief object of these visits was to remind the children of the approaching school term, and if any were willing to fetch them along. As I had no interpreter I could not do much more for the old Indians than to show them our friendship and love. A number of the children came with me, and others were promised at the time, so that on September 3rd I could begin the school with 23 scholars and a week later we had 35 scholars. Though the majority of the children are prompt in coming back to school, there are always some who must be waited for and some who do not come at all, but go to the government school. The desire for more liberty which they, alas, find at the government school, seems to be the main reason for them doing so. (The brother here gives a few examples of such cases of which we note the following one.) During vacation Mr. Big Belly, father of two boys we had in our school, came to borrow our wagon. As we needed the wagon every day we could not comply with his request. Hearing afterwards that he had sent one of the boys to the Cheyenne school, I asked him his reason for doing so, to which he answered, because we would not lend him the wagon. Through Bro. Hirschler's death, and sister Hirschler's leaving the mission, it became necessary that one of our sisters should go to Cantonment, though we were, in consequence of sister Moser's assisting in the school, one hand short. As I received no assistance in the school, I could not give much help to Bro. Voth. I am sorry that the much needed work among the old Indians must be neglected so much. It is to be hoped that the worthy Board may soon find a way that more may be accomplished in this direction. Commending ourselves and our work to your prayers, I am yours, J. H. SCHMIDT.

CANTONMENT.—Bro. A. S. Voth teacher at Cantonment writes to the *Bundesbote* under date December 11, among other matters the following:—The Arapahoes brought 4 children to us to school last week. Two of these were never in a school before. To-day, after much talking, the Cheyennes brought ten pupils. We hope to receive some twenty more in the near future. Then we will have our desired number. The Cheyennes are still very head-strong and proud. Though the government is doing the very best for them to advance them in happiness, they can never accept it without all kinds of fault finding. And they will not submit, till they are punished. It appears they must be dealt with "as with a rod of iron." The agent gives them no meat till they are willing to bring their children and help to fill the school. They could fill three such schools with their best children. In spite of this, they say they have no children from 6 to 14, and want to reproach us by sending us children from 2 to 4 or 16 to 20. They know that the former are too small and cannot be received without the commissioner's permission. If we were prepared, we would very gladly receive such, for in them can the foundation for Christianity best be laid. This preparation is wanting with us. We have not the workers to give them the necessary attention. The latter they would bring, as they know that the growing tares can only with much trouble, and generally not at all, be uprooted. They are hard to break and will not learn nor talk. Thus the Indians know they can best maintain their old religion. The brother refers to the pretended Messiah craze among the Indians and speaks of the feasts that are held in his behalf, and concludes: Why do they long to see the Messiah, in order to be happy? To have peace is the desire of every one, but why must such a degraded people talk of a Christ? Other nations make sacrifices to and worship idols. These have a false idea only to a certain degree. They want to be guided in the right channel and our Indians will be an enthusiastic christian people. O Lord! send laborers in thy vineyard.

A. S. VOTH.

A TRIBE TRANSFORMED.

The November number of the *Missionary Herald*, with reference to a Sunday with the Bumangwato, says: These people are ruled by the chief Khama, or Khame, who has proved himself such a noble man, and such a wise leader, and an especial foe to intemperance. A reporter of *The Christian World* spent a Sunday recently at the capital of the Mangwato, a place to which Khama has recently removed his followers from Shoshong. There is a population of 20,000 on a beautiful and healthful site. These people are early risers, and on the Sunday named they began to assemble for service at seven o'clock. They were cleanly and modestly clad, although it is "but a few years since the prints and calicoes merely dotted the dusky congregation." When these people were first found by the missionaries there was the vilest heathenism. For special reasons this congregation was small on the day this correspondent wrote, about 800 in all. A new church is built which is to accommodate 3,000; and there are sometimes at the morning services 5,000 present. The singing is described as quick and spirited. The deacons sat by themselves in a dignified fashion, the people listened intently—listening not only for themselves but for others—for some thirty of them will go in the afternoon to neighboring villages and repeat the same lesson of Christian truth. The writer concludes his delightful story of this Christian Sabbath in South Africa as follows: "I could not help dreaming a little of the past. This present chief, these present deacons, a fine body of men, whose open countenances and whole appearance invited confidence—were born in heathenism filthy and cruel as few English folk can imagine. I marvel at the blind folly of those who say that the native is better in his heathenism than when the missionary (their *bete noire*) has tried to fix his ideas and his religion on him. I repeat, that which impressed me most in the day's worship was the reality of it, the utter absence of anything like cant."

OUR WORK.

The natural increase of the heathen world is thirty millions greater every decade than that of the Christian world. Thirty millions in a decade is three millions a year, and this three millions a year must be overcome by propagandism among non-Christian people before it can be said that Christianity, by which we mean the whole Christian population, is increasing as rappidly as paganism. This is a fact which we need to look at steadily, in order to understand the vastness of the work before us. It need not discourage us. The forces which Christianity can make use of are far greater than those which can be used against it. A sober appreciation of the task to be accomplished will rouse us from our dreams to greater energy of action and stir us to increased diligence. The open doors are all around us; pressing invitations from Japan, India, China, Africa, and elsewhere to come in and do the Lord's work are flowing in upon us. But our missionary boards have to wait for the means. The churches are slack in this matter. They are giving it is true, large sums; but they are giving with the idea that this generation is doing enough and that under more favorable auspices future generations will be called upon to convert the world. It is a great mistake. It is the same mistake that the generation of Carey and Judson and Morrison made. We are trying to push the work of converting the world into the future. It is ours; we must bear our own burdens. It is ours to take care of the present and improve its opportunities to the utmost, leaving the future to its own duties. We need not be afraid that we shall do to much, and leave to little to those who come after us. That is not possible. The command which Christ gave his diciples, "Go ye into all the world and preach the Gospel to every creature," was given in the present tense. It is now in the present tense. It has no future tense for this generation.—*N. Y. Independent.*

OUR lips may adore religion, but our lives must adorn it.

SUNDAY SCHOOL.

MEMORIZING.

There was a time when "learning verses" and answers to Bible questions was the principal work of many scholars in the Sunday-schools. We remember the tickets that we were wont to receive for reciting these verses and answers, at the rate of one ticket for ten verses. It would be easy to name some defects of that old-time plan. One of which was, that the teacher's time was taken up with hearing verses from a few members of his class, while the rest were doing nothing, for at no time did more than a minority undertake the work. We are sure that the present system of a uniform lesson, not to be memorized, but to be taught, is better, and gives greater knowledge of scripture throughout the school. But at the same time we should seek to maintain all the good features of the old-time Sunday-school, and especially to commit chosen portions of Scripture to memory. There are still a few of our best Sunday-schools where this good practice is observed in the recitation of "memory verses" at every lesson. We recommend that four or five verses be selected besides the regular memory verses of the lesson as a lesson to be committed during the week. The superintendent may select the passage,—which should always be done before they are to be announced. Let the reference to the passsge, as "Ps. 19, 1–5," be written on the board. Let the verses then be read by superintendent and school in concert, and all be exhorted to commit them to memory before the next session of the school. The pastor might in announcement call attention to the passage and urge parents to assist their children in studying them. At the next session the superintendent ought to be sure that he can himself repeat them and lead the school not in reading, but in reciting them. If one week will not suffice take two weeks to learn them, but it is always best, as a rule, to hold to the time as announced. The verses should be reviewed over from time to time. Work on this plan for three months, and then lay it aside for a quarter, that the school may not tire of it. Good selections for memorizing are Ps. 1, Ps. 19, Ps. 100, the Beatitudes, Rom. 12, Eph. 4. 2 Pet. 1, 1 Cor. 12.

LATELY we had the pleasure to be a visitor in a Sunday-school, where we had gone to preach after the lesson session was over, in which, after the regular lesson was recited, the scholars were called upon to answer referred questions. The questions were general Bible questions selected by a committee of one, appointed for the purpose, and assigned to different members of the school at the previous session. The plan would be a good one to alternate with the above named, of memorizing scripture verses.

NEARNESS of life to the Saviour will necessarily involve greatness of love to Him.

HELPS FOR THE SUNDAY-SCHOOL.

Let the pictures, if any, be true and good pictures, animated and thoughtful works of art, correct in drawing and good in color, Speak of the pictures; get some illustrations, suggestions and stories from them; point out their expressive points. To keep many in a portfolio, but to have only a few on the walls and frequently changed, is a plan that has many advantages. Attractive walls, convenient class rooms, maps, blackboards, and pictures are desirable, but by no means indispensable. Some of the dullest Sunday-schools we have ever known we have found in elegant surrounding, while admirable work is frequently done in plain halls or private parlors. A map occasionally exhibited to illustrate a lesson, we think better than one hung continuously on the wall. It is harder to fix the mind upon that which has become commonplace to the eye.

The blackboard is an instrumentality too much neglected in our Sunday-schools. The advantages are obvious, but the difficulties are equally obvious. What can be done by a superintendent who cannot draw two lines in fair proportion, to say nothing of perspective? Possibly a teacher can be found who can draw. If this be so, that alone is sufficient ground for having a blackboard. The advantage of bringing forward people and using their special talent cannot be overstated. If pictures in rapid outline cannot be had, then illustrative figures of lines and curves may be useful. But the usefulness of the blackboard by no means depends on these talents. Noble and striking sentence in prose and verse and the divisions and topics of the lesson may thus be set before the eye.—*J. Vila Blake.*

EASY AND EFFICACIOUS.

My Bible class consists of seventeen young workingmen, from eighteen to twenty-eight years of age. Last summer I invited one who is a musician to come and play the next evening on the piano, and invited two or three others to sing with him. Then it occurred to me to invite all. So I did, though not expecting more than three or four to accept. I thought they would be a little shy of coming, and a great deal contemptuous of a dull evening with their Sunday-school teacher.

To my surprise and delight twelve came. The music did not succeed well. They could not sing much out of the song-books I had provided. The pianist broke down, the flute-player had little chance to show his skill, my games they seemed afraid of and to look down upon, and in spite of the soothing ice cream and cake at the end I sent them off with a feeling on my part of failure. But they went off delighted; I found that out unmistakably. Now, is that not an easy way to make friends with your class?

The next time I provided a more dainty entertainment,—more intellectual; but as it brought in a young literary man who was a stranger to my scholars, it did not work quite so well. If I had a chance to have a reading for them, mainly of light and humorous pieces, I shall try that, prohibiting the irreverent things which elocutionists are so prone to choose. Or I might even vary the evening of music by reading one piece to them myself. But if not, I shall simply be careful to secure a pianist and get the invitation to them all in time, and to have a pile of Gospel Hymns (which in the end prove to be the one thing they all can sing and therefore like to sing), and shall then rest content in the expectation of a successful entertainment. — *Margaret Meredith in S. S. World.*

IS YOUR SOUL INSURED.

A little boy on his father's knee said:

"Pappa, is your soul insured?"

"Why do you ask, my son?"

"Because I heard Uncle George say that you had your house insured, and your life insured, but he did not believe you had thought of your soul, and he was afraid you would lose it. Can't you get it insured right away?"

It was all too true; and the father was led to seek the Divine guarantee of his soul's well-being.

IT is a painful mistake for those who are called upon to speak to children to suppose that they can only be entertained by telling them laughable and often silly stories. A good hearty laugh will not injure children or any other class of persons, but do them good; but it should be called forth by something impressingly laughable, and not by some silly nonsense or foolishness that leaves no good impression. Children need good plain talk and sensible instruction; and to such when rightfully presented they will attentively listen, and be improved by it. It requires studious care to talk well and profitably to children; and we do well to study how we may amuse, instruct, and well impress the children in our talks to them. Because they are easily impressed and the impression upon them most lasting the duty of study and care is made the more responsible and binding. Good sense should be used and sensible things said in talking to the children, not mere trash and silliness.

ONE reason why David desired to dwell in the house of the Lord was that he might "inquire in His temple." Many think only of the pleasure they may find in church attendance, but spiritual profiting ought to be one of our principal thoughts. If there were more of a disposition with professors of Christianity to "inquire" for the truths that may enlarge the mind and heart, there would not be so many unoccupied seats in our sanctuaries.—*Christian Inquirer.*

THE American Sunday-school Union added 66,785 members to its Sunday-schools last year. In the schools it visited and aided there are 366,792 members, making a total of 433,567. The entire expenses of its work for the year was $106,185.

THE YOUNG PEOPLE.

"ALL at it and always at it," is a good motto for our young workers.

ANOTHER good motto and indeed not the least, since it is given by our Lord and Master, is, "Work while it is called to-day, the night cometh when no man can work."

THE "School for Christian Workers," which has its head-quarters at Springfield, Mass., closed its fifth year of successful work in June last. During these five years its object has been twofold: First, to train helpers for the work of Young Men's Christian Associations, and, second, to establish a training school for Sunday-school workers and pastors' helpers. The work is now divided between two distinct corporations, the one called "The Young Men's Christian Association Training School," and the other retaining the original title of "School for Christian Workers," but limiting its work to the training of Sunday-school teachers and pastors' helpers. It is hoped that increased prosperity will result in both of these excellent institutions.

As our readers saw in our last issue a Young Peoples' Christian Society was lately organized in the West Swamp church. This church has many young people, and we are pleased to see that they have organized themselves together for the benefit of mutually assisting each other in spiritual advancement, in the advancement of Christ's kingdom among themselves and in an effort to spread it round. May the West Swamp church be greatly enriched with spiritual treasures through this effort on the part of the young. And may all, especially the young, but also the older members be in full sympathy with the cause and fall in line. We hope to have short articles for these columns from the pens of the West Swamp workers.

AT the eighteenth annual state convention of the Illinois Young Men's Christian Associations, held at Englewood, Oct. 8—12, fifty-seven associations were represented by 450 delegates and 42 honorary and corresponding members. The reports showed that the seventy-five associations of last year had increased to eighty-six, and the force of fifty-eight employed as secretaries, assistants, and physical directors, of last year had been added to until seventy-three are now giving their time to this work. Five new buildings were dedicated during the year. There were also an increase of seventy corresponding members, whose chief duty is to give young men letters of introduction to the secretaries of the associations, and to notify the secretaries who seek them out if the letters are not presented. There are now 245 of these corresponding members in the state, thus bringing 330 communities into close touch with this helpful work for young men. This is a larger number than in any other state in the Union.

PROGRESS, APPARENT, NOT REAL.—When Captain Parry and his party were in search of the North Pole, after traveling several days with sledges over a vast field of ice, on taking a careful observation of the Pole-star, the painful discovery was made, that while they were apparently advancing towards the Pole, the ice-field on which they were traveling was drifting to the south, and bringing them nearer to the verge, not of the Pole, but of destruction.

THE Young People's Society of Christian Endeavor is simply an organized effort to lead the young people to Christ and into his Church, to establish them firmly in the faith, and to set them to work in the Lord's vineyard. The main point upon which the Constitution insists, is the weekly prayer-meeting, which each active member promises to attend, unless detained by some absolute necessity, and to participate in some way, if only by the repetition of a verse of scripture. A society thus organized among the young people has proved itself to be in many cases *a half-way house to the church*. Into this society the new Christian, however young or feeble he may be, may come at once. Here he may at once be recognized as a Christian, may at once have the opportunity and be encouraged to acknowledge his Saviour, and be at once set to work for Him. To use another figure, this society bridges the dangerous gap between conversion and church membership, which is often a long one in the case of young disciples, an interval when many stay away and are lost forever to the Church and to the cause of Christ.

WHAT WILL THE HARVEST BE?

A New York paper, the *Mail and Express*, commenced publishing each day a verse or two out of the Bible at the head of the editorial columns. This of course set all the Bible-hating organs of rum and Romanism to finding fault, flinging mud, and pointing out inconsistencies and faults. In return for their compliments the *Mail and Express* dissected the Sunday editions of a dozen New York newspapers, and found that "In the aggregate of all these papers for Sunday, June 17th, 1890, there were over 10 columns of murders and assaults; over 4 columns of adultery and scandal; 24 columns of theft, swindling and other crimes; over 270 columns of sporting and theatrical items, gossip and fashion, sensational features, fiction, and immoral medical and personal notices; while in all together there were given to *religious items* only a little over 11 columns—531 columns of miscellaneous matter; 314 columns of filth, and 11 columns pertaining to religion.

"This is the way the devil fills his slush buckets, for "Sunday reading;" and a good many decent people help him along by patronizing these papers and paying for the slush he furnishes.

"These are the kind of papers which oppose out-door preaching, violate state law with every Sunday issue, sell their space to publish lies for the rumsellers; sneer at God's word, God's law, God's judgments and God's providence; fill their pages with the exploits of drunken bullies, athletes, pugilists and base-ball players; play into the hands of foreign priests, foreign rumsellers, and foreign-born politicians, and seek to destroy the institutions that give them shelter, and drive out the Word of God which alone lifts any people from bondage, degradation, and superstition, and makes any country the home of free, intelligent and God-fearing men and women."
—*Ex.*

REVIVALS A SURE CURE.

For spiritual colds. Many people have foolishly exposed themselves in the damp, foggy lands of disobedience, or amid the blizzards that are continually raging on the bleak hill-top of unbelief, which sometimes settle in tle head, causing wrong views of Jesus and His work. Sometimes it affects the heart, so that there is little or no charity for others. This condition is often attended by a high fever of variance, strife and contentions, in which the patients become so spiritually delirious that they harbor hard feelings toward others, and do not forgive them. Sometimes it settles on the lungs in such a way that it is very difficult to speak or pray, and it often causes respiration to cease altogether, ending in spiritual death.

A genuine revival will banish the cold and bring the dead to life.—*Sel.*

CHRISTIAN ENDEAVOR NOTES.

A recent count shows that the Christian Endeavor movement begins the new year, 1891, with over thirteen thousand societies, and at least 770,000 members. This is a gain of 110,000 members in six months. This is by far the largest gain in the history of the movement. The northernmost society, so far as is known, is the one in the Northern Light Presbyterian Church in Juneau, Alaska. The southwesternmost societies are in National City, Cal, where Christian Endeavor societies have just been formed in the Presbyterian, Baptist, and Congregational churches.

The tenth anniversary of the foundation of the first society of Christian Endeavor promises to be very generally observed in a very simple way. The regular meeting of the first week of February will be devoted, in part, to prayer for the extension of the work and for societies in other parts of the world, and a thank offering will be given to the missionary boards of the different denominations to which the societies belong. The United Society does not ask anything for itself. No one connected with it is supported by the contributions of the local societies.

Prof. W. R. Harper, of New Haven, has been chosen one of the trustees of the United Society. Prof. Harper is a warm friend and advocate of the movement.

QUESTION CORNER.

No. 2.

No doubt our readers were all interested in in the questions and the Scripture enigma, and are at the time this is being written anxiously searching their Bibles to find the answers to the questions and to work out the enigma. After you have found the answers you think will correspond send them in to the undersigned and we will examine them, and have correct answers printed, together with names of those sending them, in the second following issue. Please send answers within a week after you get the paper. Yours,

ALLEN M. FRETZ.

Bedminster, Pa.

BIBLE QUESTIONS.

7. "Honor thy father and mother, which is the first commandment with promise" (Eph. 6, 2). Who is the author of this passage, and in which two verses in the Old Testament do we find the promise here referred to?

8. Where is it said that God "giveth songs in the night?" Which is called the "song of songs?"

9. What was done with the body of Joseph after his death?

10. Which of the kings of Israel is said, by St. Peter to have been also a prophet?

11. How many people returned from Babylon under Ezra, to rebuild Jerusalem?

SCRIPTURE ENIGMA, NO. 2.

The initials of the following make a command found in the 12th chapter of Romans, Consider I and J as the same letter,

One of the minor prophets—a herdsman of Tekoa.
What the word Bible means.
One of the minor prophets—son of Beeri,
A prophecy of one chapter.
An epistle of St. Paul written to the people among whom he was put to death.
A friend of St. Paul—Bishop of Crete.
Tenth minor prophet.
History of the early Church.
A disciple of St. Paul who ministered at Ephesus.
A general name for the Holy Scriptures.
The eighth of the minor prophets.
The oldest book on record.
An epistle of St. Paul written at Rome.
An epistle addressed to the scattered Jews.
The "evangelical prophet."
A prophet whose name is given to two books of the Bible.
One of the four greater prophets.
An ancient Latin Version of the Scriptures.
The brother of James the Less—called also Thaddeus.
The book relating to Levitical services.

"True worth is in being not seeming—
In doing each day that goes by
Some little good—not in dreaming
Of great things to do bye and bye.
For whatever men say in their blindness,
And in spite of the fancies of youth,
There is nothing so kingly as kindness,
There is nothing so royal as truth."

MARRIAGES.

SWEINHARDT—ROSENBERGER—On January 10th, 1891, by A. B. Shelly, Aaron W. Sweinhardt from Palm, Montg. Co., and Lizzie L. Rosenberger of Milford Square, Bucks Co., Pa.

BIELER—HOFFMAN—On January 10, 1891, by A. B. Shelly, Oswin S. Bieler, from East Greenville, Montg. Co., and Mary A. Hoffman, from Kraussdale, Lehigh Co., Pa.

CARL—SCHANTZ.—On December 25, 1890, by Anthony S. Shelly, George D. Carl and Rebecca M. Schantz, both of Zionsville, Lehigh Co., Pa.

CLEMENS—KOOKER.—On December 20, 1890, in Philadelphia, Pa., at the residence of the officiating clergyman, N. B. Grubb, John B, Clemens, of Morwood, Pa., to Miss Lizzie G. Kooker, of Sellersville, Pa.

DOWNS—SIMONS.—On December 24, 1890, in Philadelphia, by N. B. Grubb, at his residence, George F. Downs to Miss Sallie Simons, all of Philadelphia, Pa.

KRATZ—OTT.—On January 10, 1891, at Schwenksville, Pa., by W. S. Gottshall, Leidy M. Kratz of Hendricks, Montg. Co., and Lizzie B., daughter of Rev. Solomon Ott, of Bowmansville, Lancaster Co., Pa.

GOTTSHALL—SCHANELY.—On January 10, 1891, at Schwenksville, Pa., by W. S. Gottshall, Menno B. Gottshall, son of Rev. Abraham Gottshall, of Niantic, Montg. Co., and Annie B. Schanely, of Boyertown, Berks Co., Pa.

DEATHS.

CLEMMER.—On January 8, 1891, in Philadelphia, Pa., Bertha K., daughter of Andrew G., and Emily M. Clemmer. Aged 10 yrs., 3 mos. and 1 day.

MOYER.—On January 5th, 1891, in Richland, Bucks Co., Pa., Sarah Moyer, widow of William Moyer, aged 82 yrs., 1 mo. and 10 days. Interment at East Swamp Mennonite church. Funeral services conducted by A. B. Shelly.

OBERHOLTZER.—On December 14, 1890, in Philadelphia, Pa., suddenly, Jacob Oberholtzer, aged 69 years. Funeral services by N. B. Grubb in German and C. Thomas in English.

CAIN.—On December 15, 1890, in Philadelphia, Pa., after a long time of great suffering, Amanda Louisa Cain, aged 40 years. Funeral services by N. B. Grubb.

GEISINGER.—On December 31, 1890, in Saucon, Lehigh Co., Pa., Ephraim Geisinger, aged 75 yrs., 3 mos. and 12 days. Buried January 7th, at the Saucon Mennonite church. Funeral services by J. S. Moyer and A. B. Shelly.

BAUMAN.—On December 16th, 1890, at Bally, Berks Co., Pa., Isaac L. Bauman, aged 67 yrs., 1 mo. and 19 days. Funeral was held on the 22d, Revs. Andrew Mack and Anthony S. Shelly conducting the services. Interment in the Union cemetery at Bally.

FREYER.—On December 26th, 1890, in Philadelphia, Pa., of cancer in the kidneys, Sylvester Fryer, only son of Christian and Elizabeth Fryer, aged 31 yrs., 7 mos. and 5 days. Deceased leaves a deeply bereaved widow and two children to mourn his early demise. Funeral services by N. B. Grubb. Interment in Northwood cemetery.

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THE MENNONITE.

VOL. VI. PHILADELPHIA, PA., MARCH, 1891. NO. 6.

HOW TO BECOME A GOOD PASTOR.

BY REV. T. L. CUYLER.

Determine to become one, cost what it may. If you are shy and bashful, conquer your diffidence; a man has no business to be a shepherd, if he is afraid of the sheep. If you are naturally reserved and reticent, unlock your lips. Go and talk with your people about anything or everything, until you get in touch with them; and then if you have any grace or "gumption" you can certainly manage to say something to them about the "one thing needful." It is not best that a minister should talk exclusively about things spiritual. Talk to them about their business, and show your interest in what they are doing. Encourage them to talk to you about your discourses; you will discover what shots strike, and what are only blank cartridges. Watch your chance to put in a timely and loving word for your Master. You are Christ's man on Christ's business. If you can only gain your point by going often to the house, then go often. One soul won wins others. You can reach the parents sometimes by reaching the son or daughter. These personal conversions with individual souls, will train you to be a closer, more suggestive, and practical preacher. They will make you colloquial and simple and direct in the pulpit. Half of all the preaching is fired into the air. By knowing your auditors thoroughly, you can learn how to take good aim. You will gather also most precious material for your sermons, by going about among your people, and finding out what they are doing, what they are thinking, what they are suffering and what they need.

Resolve to devote a portion of every day to pastorial service. To visit a large congregation consumes a vast amount of time; but can you spend it more profitably elsewhere? Be on the look-out for sermon-hints wherever you go; one hour with a live man, may teach you more than two hours with a dead book. Do your book work and Bible study in the forenoon, when your mind is fresh; devote your afternoons to making or receiving visits. Your evenings can be used for religious services and for some social recreations, and for occasional pastoral visits and for general reading. But be wise enough not to burn out your brains in writing sermons by lamp-light. Morning is the time which God gives you for study; midnight is the time which some fools steal from needed sleep. A minister who does not sleep during the week, will not long keep an audience awake on the Sabbath.

Go about your pastoral work systematically. Try to visit every family during each year, and some families will require your visits oftner. Go where you are needed most. Never neglect the poor and the unfortunate. If some querulous folks complain that you do not come often enough, and greet you with "O what a stranger you are; we thought you had forgotten us!" do not pay any attention to such grumblers. Do your utmost duty, and even then there will be some who will not stop growling until they get to Heaven.

It is a blessed encouragement that the humblest minister can become a faithful pastor. God never intended that this world should be saved by pulpit geniuses, or else He would create more of them. The average Christian must save this world, if it is saved at all. Every minister of the Lord Jesus Christ, who loves his Master, who loves his Bible, who loves his fellowmen, and who hungers to win souls to the Saviour, can be a good pastor if he honestly tries.—*Treasury.*

For the Mennonite.

AN EDUCATED MINISTRY.

BY JOSEPH S. TAYLOR.

(Continued.)

Whence come the various sects of Protestant Christianity? Does not each one represent the *thought* of some man who founded the sect? Take Menno Simon. There are Mennonites who do not believe in an educated ministry. Was Menno Simon educated? He certainly was, or he could never have been a priest in the Roman Catholic Church. He never would have founded a sect if he had been an ignoramus. Tens of thousands of people in Europe and America have a certain mode of thinking about God; order their lives in a particular way from the cradle to the grave; conforming even to certain modes of dress and behaviour. Why? Because Menno Simon *thought*, and that thought lives to-day and moves human beings. What Charles Kingsley has said of the physical philosophers of antiquity applies here:

"A genius, an original man appears. . . . .And then his disciples must needs form a school, and a system; and fancy that they do honor to their master by refusing to follow in his steps; by making his book a fixed dogmatic canon; attaching to it some magical infallibility; declaring the very lie which he disproved by his whole existence; instead of going on to discover as he discovered before them; and by following his method, show that they honor him, not in letter, but in spirit and truth." The Bible is to Christianity what the physical phenomena of the universe are to science. The sum of knowledge is never complete. The same world that the ancients studied is yielding new truths every day. The same Bible that Menno Simon studied lies open before us; and it is just as absurd for us to stop short with the studies of Menno Simon as it would be to take all our science from Hipparchus and Archimedes. But if we would imitate their example we must have education.

The writings of John and Paul have probably had more influence in shaping the creeds of Christendom than any other part of the New Testament Scripture. Was John an ignorant man? On the contrary there is evidence to prove that he was thoroughly familiar with Greek philosophy; particularly that portion which flourished in his day at Alexandria under the name of Neo—Platonism. His Gospel begins in the very words of Philo the Jew.

So also with Paul. Was he illiterate? On the contrary he was one of the most cultivated men of his day. His own town of Tarsus was a famous seat of learning, and in that learning he himself says he was thoroughly trained. Between his conversion and the beginning of his missionary work he spent three years in Arabia. What he did there no one knows, but as he also was posted in the philosophy of Alexandria, it is thought he devoted this time to study. At all events when he did begin to preach the Gospel, he preached it with such overmastering power that his thoughts have traversed the ages and are stirring the nations of to-day.

If you tell me that a minister has no business to preach his own thoughts, but merely the thoughts of Christ, I reply: "Then what is the use of preaching at all? Why not read the Bible and then go home? Or, why not stay at home and read the Bible yourself? What is the good of having any ministers at all?"

I do not say that culture always comes from the university. Moody has no college education; but he is a man of rare culture; and his power is prodigious. But he is a man of genius. If all ministers had the natural endowments of Mr. Moody, they could get along without college. But Moody is one man in ten million.

Let me not be misunderstood. I do not claim that knowledge is religion, that culture is Christianity. I understand well enough that the spiritual is the moral, not the intellectual; that an illiterate slave may be a saint. But I mean to say that sanctified culture is one of the means by which the power of God is manifested in the salvation of human souls. And I say that the very men who first denounced secular education were able to exercise the power they did because they possessed the very culture they denied to others. It was through the influence of St. Augustine that the Council of Carthage issued the edict (in 325 A. D.) forbidding the reading of pagan literature so-called. And who was St. Augustine? Before his conversion he had been a professor in rhetoric. He was one of the most accomplished scholars of his age.

The doctrine of Christ carries the necessity of education with it. *If all men are created equal*, there is only one way of maintaining that equality in human society, and *that is by universal education.* If you educate only the rich and the noble born, as the Greeks and Romans did, you will inevitably have a nation of masters and slaves; for intelligence rules ignorance; that is an unchanging law of nature. Until the negro becomes educated, he is almost as much a slave as he was in 1860. But at the dawn of intelligence the shackles drop. No educated race was ever held in bondage. Ignorance, slavery; intelligence, liberty; that is God's law. Now, the Gospel calls all men to liberty, which comes by knowledge.

We are living in an age when more thinking is done than ever before in the history of the world. The printing press and the public school have made education universal for the first time. A religion that would influence such a society as this must have an educated ministry. *For thought can only be ruled by thought.*

(To be Continued.)

For the Mennonite.

EXTRACTS FROM MY HUSBAND'S LETTERS.

Following the notes of my husband, he writes: To cast a brief retrospect, I would say, that for several months I could meet all the appointments. With reference to our congregation at West Point, Ia., I may mention that we have some faithful families there and several earnest workers too. The prospect for the future of that church is any thing but promising. And this applies to the five Protestant churches of that place. The Roman Catholics are occupying that field more and more. At Nobyle, Ia., where I could only stay a few days, Bro. Roulet was requested to help in the work there. He willingly consented and eight new members were added to that church. In passing on to the work in Kansas, I am led to say that I have been encouraged in many ways. Of course, experiences to the contrary have not been wanting, yet the former far outnumbered the latter. My first stop there was about 150 miles west of Newton. Thence I came on through our churches eastward. The first few days I conducted services in our smallest and financially poorest church. In between the services I visited all the families. At each meeting every member was present. Some of the people came to the church with "long horned" teams across the prairie. Although poor, yet these members insisted to contribute toward the support of our work. Some allowed that if we would put forth as much effort and spend as much means to save our own people and those within our borders, as is often spent to carry on work beyond, then we would see more souls gathered into the kingdom of God. For some time I have been on the outskirts of the agricultural communities. Several years in succession their crops have failed. Many of the homesteads are abandoned, and others are constantly being vacated. Some of the towns are almost deserted. While the wild "boom" was in full blast several years ago, the inhabitants of some of the towns were numbered by the thousand. Street cars, electric lights, water works and other modern conveniences were run on high speed. Now the deplorable after effects show blocks of large empty houses and shops. Passing through one of these towns the other day, I found a street car abandoned in the middle of the street. And now that medium of accommodation is superceded by shabby and care worn pedestrians. The whole picture offers a desolate appearance. Do not these outdone affairs, these sad spectacles remind us of the many willfully wasted lives and the ill spent opportunities? Like here, so there, at the end, the day

of reckoning, it must be said, "weighed in the balance and found wanting."

The other night I slept in a cellar, which at the same time served as kitchen, dining hall, dormitory and parlor. The people concluded, that this was a more economical way of living. However, in not a few instances I have seen wholesome changes come about among this people since the past few years.

In one of the churches where I was called to labor for several weeks, we had services every day. The church was often crowded during these successive meetings. An earnest spirit pervaded our prayer meetings. We were granted a season of refreshing from the presence of the Lord. Over forty new members joined the church; thirty three were received into church fellowship by baptism on confession of faith.

The need of Sunday schools, teacher's meetings, prayer meetings and similar services is being felt. There is a manifest desire on the part of not a few of our ministers and quite a large number of our members that more united effort should be put forth to promote a deeper spiritual life in our churches. We have all reason to be thankful when a people feel their need, and realize their responsibility to help to bring others to Christ. This brings to us a growing demand for more faithful work and more earnest prayer that we may reach the unconverted in the world about us, and to bring those to Christ who profess religion, yet lead an inconsistant christian life. J. B.

For the Mennonite.

ABIDING IN CHRIST.

Topic, John 15. 7.

[Address delivered by Rev. H. P. Aston, in First Mennonite church, Philadelphia, upon a "love feast" occasion.]

Let me call attention to the first clause of this verse. "If ye abide in me." If we abide in Christ then our wills are melted into his. We can then say with Luther, "my will be done because my will is thine." We are meek and pure in heart. Our characters are Christ-like. We recognize Christ as the divine sovereign and humbly submit ourselves to his government. Our prayer is, "Lord thy will be done."

If we abide in Christ we have life. We read that "in him was life." Having this life we have light, for the life "is the light of men." That is the true light, that lighteth every man that cometh into the world." As a result of these things we have faith. We know God. We have acquainted ourselves with him and are at peace. We trust him in all times and under all circumstanses.

The conciousuess of this life and light within the soul produces joy, happiness and peace. Oh! what joy and happiness the child of God has. He will not leave his God. The Lord has become his song by day and his joy and meditation by night. He has peace which results from a conscience void of offense toward God and toward man.

If we abide in Christ the great keystone in the archway of our Christian character is *Love*. Love unites hearts together. Love moved the mighty God. Love gave the only begotten son. Love paid the debt. Love satisfied justice. Love made the grand and full atonement. When we were in sin love found us, and brought us from sin and satan to salvation and Christ. Oh what manner of love hath the Lord bestowed upon us. "Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die; but God commended his love to us, in that when we were yet sinners Jesus Christ died for us." This love that moved the mighty God, Jesus Christ brought from heaven and plants it in the hearts of all believers. He is no respector of persons. "Whosoever will" may come and abide in Christ and receive this love. This love endears Christian hearts to one another. Did you ever ask yourself the question, "why were the hearts of the disciples made sad when the Master told them that he must depart?" Because they loved one another, and their Master. They had been with him for three years.. They had become endeared to one another. They had wittnessed their Master's power and had tasted his love. And now that he was about to depart from them the thought gave them pain. They longed to be with him. Their hearts were made to follow him, "both into prison and to death." "Lord to whom shall we go, thou hast the words of eternal love." They knew that he was the Christ, the son of the living God, This which Christ had planted in their breasts made them feel for one another also, for love is purely unselfish. That which holds together the archway of the Christian's character is as unselfish as the Christ himself, It is love. It is God, for God is love.

Why were the hearts of the disciples not only endeared to their Master but to one another also? I answer, because they fulfilled the command to "abide" in Christ. Hence we find the disciples frequently meeting together for mutual good. May not we then, who follow Christ, and who possess their Christian character meet on occasions of this kind for mutual good? And as we take one another by the hand, greet one another with a kind word, and a warm smile, let Christ be in it all.. By this we know that we have passed from death unto life if we love one another.

It is well for christian people to meet as we have met to-night. Oh, let us keep bright this love. Then when we reach the golden paved streets we will sit at Jesus feet and cast before him our crown, because he hath loved us and planted that love within our souls.

"Now we see as through a glass darkly, but then we shall see face to face." Eye hath not seen, nor ear heard, neither has it entered into the heart of man the things" that God hath in store for them that *love*, Then "abide" ye in Christ.

THE CAPTIVE AFRICAN BOY.

FIFTY years ago there was a boy in Africa who was taken prisioner in one of the fierce wars between the tribes, and was carried away from his home to be sold as a slave. Poor fellow! First he was sold for a horse. Then his buyer thought him a bad exchange for the horse, and compelled his master to take him back. Then he was sold for so much rum. This was called another bad bargain by the man who had bought him; and again he was returned, to be sold for tobacco with the same result.

Nobody wanted the poor, miserable slave boy, who was on the point of committing suicide when he was bought by a Portugese trader and carried away in a slave ship. Ah! how little that wretched boy, as he lay chained in the hold of that crowded slave ship, thought what the future had in store for him, or what great things God would yet do for him. One day an English war ship that was clearing the high seas of the slavers bore down upon the Portugese vessel and rescued the captives. The African boy was placed under Christian influences, baptized, and educated; and to-day he is Bishop Crowther, England's black bishop in Africa, where he has founded a successful mission.

It would be a long story to tell all he has done for his poor people in Africa—how he has fought the slave trade, preached to cannibals, been taken prisioner again and again, and how the Lord has kept him safe in every danger. Twenty-five years after he was made a slave he found his old mother; and she became a Christian, and died under the hospitable roof of her son's episcopal residence.—*Gospel in All Lanes.*

WE must be taught ourselves in order to teach others. The schools of affliction, law and grace are *good* ones. Dr. Pentecost, when pastor of the Warren Avenue church, Boston, had a weekly meeting for Christians when each one was to repeat a promise which he himself had verified in his own experience. Resist the devil yourself, if you would urge others to resist him. Be able to say, Christ in me, if you would have Him in others. In the language of one of the church fathers, If we know how to use the sword of the Spirit, which is the word of God, we can triumphantly say to every foe "Be afraid of the man of one book."

FORTY societies are at work in China, with between eight hundred and nine hundred missionaries and teachers.

For the Mennonite.

SONG SERVICE.—CLEANSING.

E. K. MOHR.

Gospel Hymns, No. 91, vs. 1, 2. No. 169, vs. 1, 3, 4.
Reading, Psalm 51 : 1–10.
1. Do we need cleansing? Isa. 64 : 6.
2. What will cleanse us? Lev. 16 : 30, Rom. 5 : 11.
   No. 332 vs. 1, 2.
3. Who will cleanse us? Luk. 15 : 12, 13.
4. What made Jesus do for us? Titus 3 : 3–5. Rev. 1 : 5, 6.
   No. 46, vs. 1, 2.
5. Can we be too great sinners? Isa. 1 : 18.
6. When cleansed, we should keep clean. John 15 : 3; Ps. 119 : 9, 11; 1 John 1 : 9.
   No. 282, vs. 1, 3.
7. Conclusion, Rev. 7 : 9–17.
   No. 63, vs. 1, 2, 3.
   No. 139, vs. 1, 2.

Grand Rapids, Mich.

MUSIC OR WORSHIP.

Music is one thing, worship is another. Worship may be in song, but song is not necessarily worship. The "service of song in the house of the Lord" should be emphatically a religious service, a service of worship and instruction; but the modern idea has substituted a musical exercise or entertainment for sincere devotion and adoration. The *Musical Herald* says:

"Some churches, at least, do not encourage the idea of worship in song. The thought is not that souls shall be brought nearer to God, and into communion with him, but that musical tastes shall be gratified. Thus if the musical taste is high the music is likely to be of a high order; and if the dominant influence in the church is that of unmusical people, the music is likely to decend *to a low level*, even musically; but the taste, such as it is must be pleased. This will account for the irreverent spirit so many people have with reference to the most excellent church tunes. They are not associated with worship. Indeed, it is doubtful if the words of our hymns are even made so impressive that any large number of a congregation ever actually come to realize what they are. People do not mean to be irreverent; they are so because they have not been made to realize the presence of anything of a sacred character. They are taught to listen *to* the church music with reference to the performance alone, and they naturally forget there is anything else to consider."

Very many of the tunes and the hymns which people use in so-called religious meetings have little worship in them. There are hymns which fail to convey the truth, and which sometimes express error. There are tunes which have nothing of devotion or reverence in them, but which furnish illustrations of musical gymnastics, or which savor more of lightness and worldliness than they do of penitence or devotion.

That class of music which sets the toes to tripping does not break the hearts, or chasten the spirits, or subdue the souls of those who listen to it. Its associatonis are worldly, its spirit is contrary to the spirit of the gospel of Christ, and does not minister to reverence or true devotion. It may please the thoughtless and the godless, and may be welcome to those who aim to please the people, whether they profit them or not; but it savors little of that sacred worship which of old was offered to the Lord with the harp "with *solemn sound*," and which still rises from hearts sincere, and is acceptable to God through Jesus Christ. Hymns which consist of frivolous expressions and vain repetitions, and tunes which express the emotions of the worldly and light minded, have little in them to command them to the devout, the gracious and the heavenly minded. There is constant complaint of the frivolity of the people, even of those who profess godliness, but what more can be expected if worship is turned into play, and devotion is changed to worldliness and trifling? If we are to expect solidity, sobriety and permanence in connection with the religious life of men, we must look to it that preaching, and praying, and singing, and all Christian exercises be characterized by intelligent devotion, sobriety and solidity, so that conviction rather than excitement shall rule the thoughts and control the concuct of those who bear the name and engage in the worship of the Lord and the service of song in the house of prayer.—*Sel.*

WHAT OUR MINISTERS CAN DO.

We notice that wherever, in the different churches the ministers interest themselves in the circulation of the paper, we have large lists of subscribers, and in many places where the ministers are unconcerned about it, the number of subscribers is comparatively smaller. This shows that ministers have an influence, and by using it they may be able to do a great deal of good.

Among some other denominations we see great efforts put forth to circulate the books and papers of their church. Every one seems to take an interest in it and ministers labor very earnestly, and the work progresses. The members, when they need an almanac, buy first, at least, their own Church Almanac; when they want to read a paper they subscribe for their own church papers, and in all things they endeavor to build up and strengthen their own church. What are our people doing in this direction? We sometimes hear it said that others are clannish and partial to their own church institutions, when they thus labor for the upbuilding of their own churches and their own church institutions. Instead of censuring them for this we should commend them and follow their example. A man or woman who is a member of a church and has not a stronger and greater preference for that church than for any other, is a worthless member of his or her church. In our devotion to the cause, and in our labors and efforts for good, Christ must be first, and next the Church. Christ is the head of the Church, and the Church is his bride. Hence if we love Christ we love the Church, and our own branch of the Church, her doctrines, her teachings, her people, our own brotherhood, are the things and the people to whom naturally we incline the most and love the best.

Let us remember the apostolic injuction, "Do good to all men, especially to them of the household of faith."—*Herald of Truth.*

How plain it is that man is a creature for religion, a creature secretly allied to God himself.... The old affinity lives, though smothered in selfishness and lust, and even proves itself in sorrowful evidence when he bows himself down to a reptile or an idol. There is a vast, immortal want stirring on the world and forbidding it to rest. —*Dr. H. Bushnell.*

Our own ministers and our missionaries should have their names engraved upon our Breastplate of Intercession. —*A. Philip.*

It is better to be nobly remembered than nobly born.

LETTER FROM ONE OF OUR MISSION BOYS.

Cantonment, Ind. Ter., Jan. 9, 1891.

Bro. Fretz:—

To-night I am trying to perform what is my duty. I study history, health primer, geography, and arithmetic. School has just lately commenced. I am working in the room. I carry chips and wood. We do not go home to-morrow. Some of the boys plough the field.

Some new scholars came to school just before Christmas and now I think there are more boys than girls. The boys are named Felix, Tom, Baldwin, Abel, Earnest, Paul, Horace, Tobias, Luke, Otto, and Jay.

We are all in school here. I do not like to run off because it is wrong; but some boys ran off this evening. They are Walter, Horace, and David. We had Christmas just a short while ago. I got a Bible from A. S. Voth for teaching. I like to read in it.

That is all from your friend,

Johnny Wolfchief.

Thanks, Johnny, for your letter, you have done well, write soon again. Can you not use your new Bible and find some of the questions which you will find in the Question Corner on another page?

Fretz.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, N. B. GRUBB. } *Publication Committee.*

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Articles for Mission Department are to be sent to A. B. SHELLY, Milford Square, Pa.

PHILADELPHIA, MAR., 1891.

IF we spend less time in propping the cross of Christ, and more time in pointing men to it, then more souls would be converted by it.

A VERY beautiful story is told of a poor woman passing a King's garden, looked longingly at the beautiful flowers there, and asked to buy a few for a sick child. She was angrily repelled by the King's gardener who rudely told her, "The King's flowers are not for sale!" But the King chancing to pass plucked a boquet and gave it to the wistful woman, saying, "The King does not sell his flowers; he gives them away." Our Heavenly King does not sell eternal life; He *gives* it.

GOLD FROM OPHIR.—A new book, bearing this title, is on our table. It is a book for Bible reading, surpassing any others we have seen. This book shows what a golden mine of truth our precious Word of God is; and what inexhaustable stores of wealth lie enfolded in its bosom. Spurgeon says, "The owner of this book will have a warehouse of pulpit and platform furniture ready for use. Everything is condensed and analyzed so that there is not a line to spare." The doctrine taught is scriptural. The earnestness of the spirit is manifested throughout. We take pleasure to recommend it to the brethren of the ministry and other Gospel workers. Price, $1.25. Address, Toronto Willard Tract Depository, Toronto, Canada.

THE religion of Jesus Christ would have no enemies, if it were not an enemy to their vices.

IF some of our richer church members were held to give of their substance as closely as are the poorer sort, there would be no lack in the Lord's treasury. They are not asked, and, it seems not expected to deny themselves the satisfaction of their pride or their luxuries, while sacrifices, often grevious, are demanded of the poor.

CHURCH NEWS.

PHILADELPHIA.—On the 12th of last month our congregation enjoyed the privilege of holding a "Love Feast" under the auspices of the Ladies' Aid Society. The audience that had gathered filled the lecture room of the church. The exercises consisted of singing and addresses by the following: Rev. H. P. Astor, pastor of the Church of God, spoke on "abiding in Christ." (The substance of his address will be on another page.) Rev. L. O. Schimmel spoke on "Christ our example," and the special features of His Love. He wept at the death of Lazarus, because he loved him, as well as those who were bereaved; this was sympathetic love. He wept over Jerusalem; this was pitying love. He prayed on the cross, "Father forgive;" this was compassionate love. The pastor then spoke on "Love to the Brethren." 1. The command to love the brethren.—John 13:34. 2. The character of brotherly love—longsuffering, kind, amiable, self-sacrificing.—1 Cor. 13: 4–8; Rom. 13:9; Phil. 2:2. 3. The measure of brotherly love.—1 John 5:10. 4. Brotherly love the proof of our conversion.—1 John 3:14; 1 John 2:10–11; 1 John 4:20–21. 5. Brotherly love a proof to the world that we are the followers of Christ, our blessed master.—John 13:35; 1 John 2:5. Each one in the audience was then given a piece of cake and a cup of coffee. All seemed to realize how "pleasant it is for brethren to dwell together in unity and in the bonds of peace." "In love preferring one another." An address by F. G. Rosenberger, of the Fifth Moravian church, closed the exercises.—A series of Union Gospel meetings are now being conducted by Dr. L. W. Munhall, assisted by Prof. and Mrs. J. J. Lowe. Though, at this writing, the meetings have been in progress but a week, great good has already been done. In one meeting about 150 young people confessed Christ. The influence is felt in every family, store and shop in this part of the city. The meetings are under the auspices of five churches of as many different denominations, viz: Baptist, Presbyterian, Methodist, Moravian, and Mennonite.

MOUNTAIN LAKE, MINN.—The following from a private letter of J. J. Balzer, we are sure will be of interest to the readers of THE MENNONITE. The Christmas festivities afforded us much joy and gladness. On Christmas evening we had a large tree in the church, beautifully decorated, and loaded with presents for the children. Joy filled every heart, young and old. The exercises consisted of short addresses and declamations, interspersed with music by the choir and school. The church was filled to its utmost capacity with interested hearers and spectators. We hope that this occasion has been one of honor to His name.—New Year's eve was spent in the church. Bro. H. Regier preached from Rev. 3:20. I followed, basing my remarks on Rom. 11:22—"Behold the goodness and severity of God." A recess of 15 minutes then followed. Then the special service of the evening was opened. This was a service of song in different parts. The monotony of singing was avoided by the reading of specially selected scripture passages by Bro. Regier. Our hearts were lifted to God in grateful praise for the privilege of spending the hours of the dying year in the house of prayer.—Our regular services are well attended and constantly increasing in numbers. Two new members have recently been added.—Our Sunday-school is in a prosperous condition, and is increasing in numbers and in interest.—The weekly prayer meetings are well attended, although there are some still who place themselves in an opposing attitude. Do not think that we have fair sailing all the time, dear brother. Often, very often, we ore obliged to make very sad experiences, but we know, too, that "He giveth power to the faint; and to them that have no might he increaseth strength." We pray for such grace that we may remain faithful to the end.—Our brother N. F Toews is at present engaged in evangelistic work among the brethren at Parker, S. Dakota. The Lord is abundantly blessing his labors.

A BROTHER writing from Hillsboro, Kansas, says: Bro J. B. Baer has labored among the brethren here for a short time, and at Johannesthal his efforts were crowned with great success. For years no communion service was held there, and the congregation was seemingly at a standstill. At the close of the special meeting there Bro. Baer baptized 32 young souls and administered the Lord's Supper to the congregation. Bro. D. Goerz, from Halstead, spent several days with the brethren and assisted Bro. Baer in the work.

BRO. RUDOLPH PETTER, lately from Switzerland, now with his wife at Oberlin College, pursuing the study of the English language, preparatory to entering the Mission field, writes a very interesting letter under date of January 19th, to the editor. Although it is a private letter we allow ourselves the liberty of making a few extracts. "Now we are at Oberlin about eight weeks, learning and training in the English language. The beginning of the new year has been very sad to us. Besides being very lonely during the holidays, a letter from home (Jura, Switzerland) was received, announcing the death of the dear mother of my dear wife. It was a hard blow for us, all the more so, because we did not know she was sick. The day following this sad announcement I fell sick with a high fever. It seemed all should come together. Now these sad days are gone, and we can not be grateful enough to our Heavenly Father, for all he has taught us during these dark days. Blessed be His name."

MISSION DEPARTMENT.

FROM OUR MISSION FIELD.

DARLINGTON.

Brother H. R. Voth, our Missionary at Darlington, Ind. Ter. makes mention in his quarterly report to the Mission Board, of the contract made between a government commission and the Cheyenne and Arapahoe Indians, by which the latter are to receive their land in severalty, according to an act of Congress passed a few years ago. A majority of the male members of these tribes have signed the contract which has already been sent to Congress for ratification. Brother Voth further writes of his journey to our General Conference in S. Dakota and the blessings he received while there. He says "I regard it as an object for special thankfullness towards my dear heavenly Father, that I was permitted to be present and to participate in these blessed conference days. Such occasions are doubly precious to one who for years has been obliged to miss that communion with beleivers found in organized churches and conferences. During my stay in Dakota I made it a point, between the sessions of conference, to get acquainted with as many people and families as possible, and as much as I could to make them acquainted with our mission and the work done here. This is frequently more easily and better accomplished by private conversation than by public discourses. And although I have found a number who were not as well informed in regard to mission work as they should have been, I was however pleased to find a great amount of interest and much love manifested for the mission cause, and many who are praying for it.

"After the close of conference, I preached in brother Becker's church and in Freeman, and then I went to Minnesota with the object of visiting several churches there, and also to visit an uncle and three of my aunts, whom I had not seen for the period of 16 years. During my brief stay in Minnesota I preached in four different churches and told the people of our mission. I was very cordially received everywhere, and although I found that here too there are such who are not very well informed in regard to mission work, the love shown, the attention given to my talks on missions, and the many, many questions asked me in regard to the Indians and our work amongst them, showed that most of our people here are not indifferent and cold towards our work, but possess a longing desire to learn more of it. The sincerity of their interest was especially manifested by the many gifts they gave me for our mission, both in Minnesota as well as in Dakota. I do not remember that I directly asked a single person for contributions, and yet I received in Dakota and Minnesota nearly two hundred dollars for our work. At one place a little girl gave me 50 cents, at another a boy 5 cents, at another each of the children in the family gave me a gift, several sisters each gave a dollar; at one place as I was about to depart, the sick husband winked his wife and she opened the closet and brought forth a $10 bill which she gave me, a mother with a large family, who had formerly been in limited circumstances, pressed a gold piece into my hand, a young man gave me $10 which his class in Sunday-school had contributed. Several young business men each gave $5. A man of whom I bought a check for $75, took the $75, but filled out his check for $100, saying the remaining $25 are for your mission etc. The letters and gifts which I received since my return home authorise us to hope that the springs, which of late years have begun to flow for our mission, and which by the labors of visiting brethren, who preached *mission* there, have been made to flow more freely, will not cease flowing but will in the future flow more abundantly yet. Many told me how through the labors of the brethren Sprunger, Richert, and Baer a spirit of christian fellowship and a willingness to aid in mission work had been created, strengthened and established."

Brother Voth then writes as follows of avisit to our mission by the Commissioner of Indian Affairs: "During Nov. Indian Commissioner, T. J. Morgan and his wife visited this agency. They had already visited nearly all the Indian Agencies in Nebraska, Dakoto, California, Oregon, New Mexico etc. Here they could remain only about 24 hours. In company with the agent here, they also paid our mission a short visit. In our school they could hear only a few classes, amongst them one in Bible History. The prompt and correct answers which the children gave, apparently pleased the Commissioner, and he expressed himself before the children very favorably in regard to our work, and to what the children were doing. He told the children how nice and clean they were, how good English they spoke etc. And as he had left the school room, before he went away, he again expressed his entire satisfaction and said, we were having a nice school, it was a real home for these children etc. When they went away Mrs. Morgan said, "We will always remember the pleasant visit we made at your school."

Brother Voth further writes: "We have had two very sick children during the past quarter, Mary Murphy and H. Rowlodge. For some time they had to be nursed day and night. Both are, thank God, now well again. Mary is still with us. But the boy was taken away by his father when his health was almost restored. He had some "medicine" made over him, and as he soon after was fully restored, he (the father) said, "See, your medicine did not do the boy any good, but ours has soon restored him.' And as a recompense for all our trouble we had with the boy in nursing him day and night, his father now put him into the Government school, where he stands a good chance of losing a great deal of of that, which he during a stay of several years with us, has gathered.—Sister Penner also was, for several weeks very sick, but she is now well again."

At the close of his report brother Voth writes briefly as follows of his spiritual labors: "Every Sunday we had Sunday-school. Our school is divided into four classes. Every Wednesday we have prayer meeting, and on Sunday evenings, as a rule, we have preaching services here at the station. About every two weeks, generally on Sunday afternoon, I preached for our brothers and sisters at Mennoville. On Dec. 21st. we celebrated the Lord's Supper. The Indian sisters Annie Poisal and Mary Murphy united with us. Frank Sweezy, whom I had heartily invited, did not come."

H. R. VOTH.

FROM TEACHER J. H. SCHMIDT.

Brother J. H. Schmidt, teacher at Darlington writes his quarterly report to our Mission Board as follows:

When it becomes my duty, at the end of the year, to write a report of our work and our experiences here in our mission, I desire very much that I should be permitted to write of encouraging fruits of our labors. But these are so few, that one might at times almost despair. However, as the Lord has promised, that His word shall not return unto Him void, hope we, that in His own time, it will also bear more and better fruit here.

The Lord help us to labor on patiently and faithfully, so that He may be able to grant His blessings to our endeavors.

Our school was held during the past quarter as before. In regard to the progress made, we are permitted to say that a number of the children did quite well, so that we are encouraged to labor on joyfully.

During the past quarter we had only 38 pupils, (the girls working here included.) All efforts to procure more children proved futile. There are many children in the camps, who ought to be at school, but if one tries to get them in, all kinds of excuses are made. One says, that the children had to work at the school, without receiving any pay for their work. Another one says, he will wait till a certain relative of the children has returned from an Eastern school and see what he has to say. Another one again will not send his children until after the conclusion of certain dances, etc. The many dances and the well known Messiah revels among the Indians are a great hindrances to the mission work in our schools here. O, that the Indians would be as ready to

receive the true Messiah and Saviour of the world, as they are to receive this false Messiah! But for this the Indian is too proud. He is not willing to humble himself and confess that he is a condemned sinner. The Indian wants a Saviour as the Jews of old wanted him, one who will make them great above all other nations.

Our Christmas festival was held with our children on Dec. 22. It was a joyful occasion, Our schoolroom was overfilled with visitors. A number of earnest addresses were made, and we hope that our children may have received a heavenly blessing besides the temporal joy they experienced in receiving some acceptable presents,

After the festival I was drawn to my home, where I spent the blessed holidays with my betrothed, whom I afterwards brought along back with me as my dear wife, and who is now, aside of her other work, assisting me in the work of the schoolroom.

Remember in your prayers both these poor Indians and us!

J. H. SCHMIDT.

MISSION NOTES.

In Africa the number of missionaries exceeds five hundred and the number of converts four hundred thousand, increasing by about twenty-five thousand a year. During the past five years Africa has furnished more than two hundred martyrs.

In the Sunday-school of the Clarendon Baptist church, in Boston, whose pastor is Rev. Dr. A. J. Gordon, is a class of one hundred native Chinese. They support three of their own countrymen as preachers in their own land.

From mid-China comes the news of a remarkable revival. Great numbers are brought out of the darkness of heathenism. The Rev. George Clark has preached to audiences numbering four thousand. Even the intensely cold weather did not prevent the people from coming night after night. Stanly Smith reports two hundred and ten baptized at one time and as many inquirers.

SUNDAY SCHOOL.

SUNDAY-SCHOOL SCHOLARS IN THE SERVICE OF PUBLIC WORSHIP.

One of the questions discussed at the Sunday-school conference held in Cleveland, O., November 23—25, 1890, was: "How can we secure the attendance of Sunday-school scholars upon the service of public worship?" The following points worthy of a general consideration were brought out:—

I. *What can the superintendent do?* 1. Announce services. 2. Invite the school. 3. Go to church himself. 4. Hold Sunday-school just preceding the preaching service. 5. Urge teachers to urge the scholars. 6. Have school sit together in church. 7. Be pious. 8. Speak to the scholars when he meets them. 9. Make a report of the church attendance.

II. *What can the teacher do?* 1. Pledge his class for each Sunday. 2. Go himself. 3. Sit with his class. 4. Make a note of scholars attending church. 5. Ask questions about the sermon. 6. Speak well of the preacher and of the services. 7. Teach the scholars that they are a part of the Church. 8. Repeat to the scholars some good from the sermon.

III. *What can the parents do?* 1. Go themselves. 2. Take the young with them. 3. Speak well of the pastor. 4. Talk favorably about the sermon. 5. Use authority. 6. Furnish the child with Bible and hymn book. 7. Use "Home Readings" at family prayer. 8. Have the children contribute to the collection. 9. Encourage them to give reports of the sermon. 10. Inculcate reverence for the house of God.

IV. *What can the pastor do?* 1. Have something for children in every sermon. 2. Preach plainly, and use illustrations. 3. Greet the children during the week. 4. Pray for the Sunday-school in the congregation. 5. Request the scholars to speak to the pastor when they meet him. 6. Have annual public installation of officers and teachers. 7. Preach occasionally to the children. 8. Attend the Sunday-school whenever possible. 9. Have the names of the children in your visiting book. 10. Preach to parents about church attendance of families. 11. Have the school take part in the services. 12. Occasionally give the scholars at church some little books or tracts. 13. Have the children learn to sing church hymns. 14. Have a place in the Sunday-school and invite scholars to a place in the church. 15. Don't preach too long.—[The golden text of the lesson, or some other prominent passage in the lesson, for the sermon text has a tendency to unite the church and Sunday-school service and awaken a reciprocal interest.—Editor.]

IT is said that there are more than one thousand pupils in a single rapidly growing Sunday-school in Okayama, Japan.

THE SONG SERVICES.

How did you like the song service, by E. K. Mohr in our last issue? We used it ourselves and found it very interesting and profitable. If you have overlooked it or passed it by without any attention we would ask our Sunday-school friends to refer to the February number, page 69, where you will find it. If you have no occasion to use it in a public meeting it is a very good evening or Sunday afternoon exercise for the family circle. We hope brother Mohr may favor us often with such services. We have arranged the following, which bears well on the Sunday-school lessons for this quarter, Elijah and Elisha being the two chief characters on the Lord's side in these lessons:—

ELIJAH AND ELISHA.

Gospel Hymns, 76.
Prayer.
Reading, 2 Kings 2:1–15.
Prayer, Hymn 306.

I. *Saintly Fellowship.*
Elijah went with Elisha, v. 1, 2, 4. Amos 3:3.
They two went on, v. 6, 11; John 17:21.
Hymn 244.

II. *Obedient Faith.*
The Lord hath sent me, v. 2, 4, 6; John 2:5; John 15:14.
Hymn 108.

III. *Spiritual Insight.*
Knowest thou I.....I know, v. 3, 5; 2 Cor. 5:7; Ps. 25:14.
Hymn 215.

IV. *Miraculous Power.*
Smote the waters, v. 8; John 14:12; Luke 10:19.
Hymn 31.

V. *Holy Ambition.*
A double portion, v. 9; 1 Cor. 12:31; 1 Cor. 14:12.
Hymn 93.

VI. *Glorious Victory.*
Went up by a whirlwind, v. 11. 2 Tim. 1:10; 1 Cor. 15:57.
Hymns 303 and 204.
Prayer.

Bedminster, Pa.

"LOVING THEM TO JESUS."

A Christian Chinaman was about to return to his native land. He was a member of the Church, the Sunday-school, and the Young People's Christian Association in the place where he resided. Converted among them, his Christian life during the two years of his discipleship had been so simply true and earnest that he had won the loving regard of his brethren, though his skin was dark and his English broken, and he was one of an alien race, as the world counts.

The last Sunday evening of his stay it fell to him to lead the young people's meeting. A large number of both young and old gathered in the chapel, and the young leader with quiet self-unconsciousness led the thoughts of all where his own centered—to the blessed Christ who had redeemed and saved him.

At the close of the meeting the leader spoke a few parting words to his Christian friends. He was deeply moved, but he held his voice steady while he thanked friends and teachers for what they had done for him.

"And now," said he in conclusion, "I ask you to go on loving my countrymen to Jesus."

It is quite possible that in his limited knowledge of the English language he did not know that he had excellently well expressed the real philosophy of soul-winning.

"Loving them to Jesus!" The dark-faced Chinaman knew how he had been won, and he knew how his countrymen could be won.

Has any one found a better way? Indeed, has any one found another way? God is love. It is that love which wins; but God works through human instruments, and he gives his love to us, not that we may sit down and enjoy it, but that we may use it in "loving" others to him.

There are many disheartened teachers in our Sunday-schools to-day. The work undertaken in the freshness of a new-found joy in the Lord has become a burden. There seems a great disproportion between the seed-sowing and the harvest. The world seems to offer much to the eager young hearts, and Satan stands waiting to suggest that, while this is a very good work, it is plain enough that you are not adapted to it!

Take the simple direction a Chinese brother brings you to-day, tired teacher, and set about "loving" your pupils to Jesus. Remember that you do not have to furnish the love; you have only to be willing to receive it, and pass it along.—*S. S. Journal.*

I. P. HARPER was commissioned by the American Sunday-school Union to labor in Peoria Co., Ill., about a year ago. Since then he has organized 17 new Sunday-schools, in which were 65 teachers and 557 scholars. Some of these schools have doubled their attendance already. He aided 25 other schools in which were 155 teachers and 1502 scholars. Already 70 persons have expressed a desire to be Christians, in his work. The report of the secretary at the recent County Sunday-school Convention of Peoria County showed but 91 Sunday-schools, whereas the recent state report shows 120. Mr. Harper added over one-sixth to the Sunday-schools of the county in less than eight months. No darker or more neglected places have been found in any state than have been discovered in this same county. Such places are not reclaimed except by self-denying persistent and hard work.

HE who gives all his time and thoughts to ambition has none left for friendship and happiness.

THE YOUNG PEOPLE.

THE CHRISTIAN SOLDIER'S HYMN.

TUNE—HEBRON.

A holy warfare Lord is mine,
Against a secret enemy:
Oh! aid me with thy grace divine—
Thy faithful soldier let me be.

Thy armour—faith and righteousness,
Thy Holy Word within my hand,
When fierce temptations round me press;
Let me thy faithful soldier stand.

Should false shame allure me to deny
The truth, or waver in the right,
Let me the insidious foe defy
And as thy faithful soldier fight.

And oh, when death's keen shafts descend,
And failing pulse and glaring eye,
Warn that the conflict soon must end,
Thy faithful soldier let me die.

Washed in thy blood may I appear
Where crowns are to the conq'rors given.
Through Christ alone we triumph here,
And wear the victor's wreath in heaven.

—*Jon. E. Yoder.*

WHEN temptation comes lift up your heart in prayer, as the above, to Jesus the captain of your salvation; fight in his name and for his sake and he will make you more than conquerors in the strife. Remember that life is a battle field. The cowardly, who dare not fight against sin; the careless who will not fight against sin; the rebellious, who, like traitors go over to the enemy, are wilfully throwing away their precious souls which cost the life of the Son of God, to redeem. Besides fighting for our own safety we must all help on, according to our power the blessed work of bringing sinners to God.

THE secret of a successful work for our Master is a close union with him. We must not only see him with the eye of faith, but we must be "in him." Abide in me and I in you, and ye shall bear much fruit."

SHURGEON asks: "Did you ever feel the the joy of winning a soul to Christ? I tell you there is no joy out of heaven which excels it—the grasp of the hand of one who says, 'By your means I was turned from darkness.'"

LEAN on Jesus, and He will rest you. Labor for Jesus, and He will bless you. Live for Jesus and your soul shall mount up as on an eagle's wing; you shall run and never weary, you shall walk arm in arm with Him, and never faint.

ALL was done by Christ that was to be done for our redemption. He is the founder and the finisher of our faith. But to be saved we must have faith, and build on the foundation.

CHRISTIAN, Christ's eye is upon thee; if thou faint, to cheer thee; if thou fight, to second thee; if thou conquer, to reward thee. If there be no conquest there can be no triumph.

IN pressing our way into the Canaan of perfect love we should have the spirit of Caleb. Before such a spirit hinderances will vanish, difficulties will be overcome, and things that seemed impossible will be realized.

WHAT CHRISTIAN ENDEAVOR HAS DONE.

1. Many churches have been greatly quickened, and the revival has been traced by the pastors directly to the Society of Christian Endeavor.

2. Several small country churches, that were given up to die, have been revived and enlarged by the work of the Society, and have become more vigorous than ever.

3. In hundreds of instances, pastors have found that their Christian young people have been brought back, and their work centered in their own church, where it belongs according to the theory of the Society of Christian Endeavor.

4. Great aid and support has come, in hundreds of other instances, to the regular church prayer-meeting, to the preaching, and all the regular services of the church.

5. In every case, the young people have been trained and fitted for future labors in the church of God, even if they have not yet taken their places among the strong men and women of the church.

6. The Sunday-school has often been largely built up, and the superintendent greatly assisted.

7. Strangers among the young people have been visited and welcomed, and brought into close connection with their new church home.

8. The temperance and missionary zeal of of the young people has often been stimulated and increased many fold.

9. In fact, we cannot do better than to quote a sentence from a recent editorial in the *Boston Herald*, written from a secular standpoint and in a spirit of criticism because the Society centers about the prayer-meeting; but, as in this case, the admissions of opponents are often the highest praise. It says:

"It brings the young people where a skillful pastor can train and use them for some good purpose. It may be made to overcome to a degree the complaint that in the modern church the minister and deacons do all the work.

"It has been a constant revival within the church, and has often had more spirituality than gush in its practical operation."—*Golden Rule.*

A RESCUE FROM THE TRACK.

A narrow escape from a horrible death took place in Baltimore, Md., on Jan. 21st. A man who was walking late at night along the track of the Baltimore and Ohio railroad, stumbled over a prostrate form. Stooping down to see what it was, he found that it was the body of a young man who was lying unconscious across the rails. He had barely time to drag him aside before the Western Express shot around a curve and swept over the spot where, a minute before, the youth had been lying. When restored to consciousness, the rescued youth said that he had been attacked by some roughs, and had attempted to get clear of them by running across the track. They had thrown stones at him, one of which had struck him on the head and stunned him. His assailants must have gone away, leaving him insensible on the track. But for the man finding him there as he did, he must have been killed. There are men all around us whom temptation and sin have overthrown and who are unable of themselves to escape eternal disaster. Many might be saved, as this young man, if Christians would extend to them a helping hand, and lead them to Christ.—(Luke 14: 23.)

QUESTION CORNER.

No. 3.

WE have received a number of letters containing answers to the questions and solutions of the enigmas in the previous numbers, also expressing gratification for the new department. We highly appreciate all efforts for the solution of the queries and the kind words of approval given us by our brethren and friends, and take the present opportunity to inform our readers of that fact. There is nothing that encourages an editor more, than to hear that his honest efforts for the good, and the spiritual interest and edification of his patrons are appreciated. The letters received are an evidence that our readers are a Bible loving and a Bible searching people, while at the same time they also evince an appreciation of our church paper. In consideration of these efforts on the past of our readers, we shall, with a renewal of courage try and make this department interesting, and instructive, while at the same time we ask all our friends to help us in our work by sending answers and also questions to be answered and would at the same time also ask, with a strong emphasis to assist us in increasing the circulation of THE MENNONITE. All communications for the Question Corner, as well as for the Sunday-school and Young People's departments, should be sent to the accompanying address. We would here also state that one communication with answers received from Congo, Montgomery Co., Pa., was minus the writer's name, we highly appreciated his letter but we do not know to whom we are to credit our appreciation. The writer will please accept our thanks and next tell us who he is. Yours,

ALLEN M. FRETZ,

Bedminster, Pa.

BIBLE QUESTIONS.

12. Was the whole of the Old Testament written in Hebrew; if not which part was not and in what languages?

13. How did God make man's soul?

14. Of what holy man of God is it said, "He was not; for God took him?"

15. Who are mentioned in the Bible as having fasted forty days and forty nights, and where?

16. What were the names of the cities of refuge?

17. In what city were the followers of Christ first called Christians?

ENIGMA, NO. 8.

By what brook was the prophet fed,
By birds, which brought him flesh and bread?
What king brought gems and stores of gold
To build God's holy house of old?
In what cave did David abide,
Where from king saul he sought to hide?
Who with the deepest grief was filled,
When Herod's men her children killed?
Which of God's ancient prophets said,
Christ was a Lamb to slaughter led?
Who from his youth the scriptures knew
For profit and instruction true?
What our Saviour bid us take
Of his and bear for His dear sake?

Search these names and you will trace
In their first letters needed grace;
Make it your own and bear in mind
A sweeter charm you ne'er will find.

Answers to Questions and Enigma in the January Number.

1. That which is good.—1 Thess. 5, 21. The form of sound words.—2 Tim. 1, 13. Profession of faith.—Heb. 4, 14; 10, 24. The confidence and rejoicing of the hope.—Heb. 3, 6. That we have.—Rev. 2, 25; 3, 11.

2. Sun to stand still.—Joshua 10. Joshua was fighting the five kings of the Amorites.

3. In the cave at Makkedah.—Josh. 10, 16.

4. Rizpah,—2 Sam. 21, 10.

5. Job's.—Job. 42, 15.

6. Jubal.—Gen. 4, 21.

ENIGMA, NO. 1.

Bartimaeus, Ishmael, Rod—Aaron's, Tertius, Haman, Ophir, Felix, Caleb Hannah, Ravens, Israel, Sepulchre, Timothy.

Birth of Christ.

Correct and partly correct answers were given by, Jonathan E. Yoder, Mr. and Mrs. John D. Moyer, "Anon," from Congo, Pa., Dora Shaddinger, Lizzie Heimer.

Rev. Dennis Osborne (India) baptized over five hundred persons last winter, and hopes for similar success this season.

MARRIAGES.

LANDIS—SMITH.—On January 24th, 1891, at Schwenksville, Pa., by W. S. Gottshall, Henry T. Landis, of Iron Bridge, and Lizzie Ann Smith, of Graters Ford, Montg. Co., Pa.

MOYER—SOUDER.—On February 12, 1891, at the residence of the bride's parents, by A. B. Shelly, Daniel G. Moyer, of Milford Square, Bucks Co., and Maggie M. Souder, of Souderton, Montg. Co., Pa.

GEORGE—HALLMAN.—On February 21st, 1891, by A. B. Shelly, at the home of the bride's mother, Ambrose D. George, of Spinnerstown, and Ida Matilda Hallman, of Milford, Bucks Co., Pa.

DEATHS.

WISMER.—On December 20, 1890, in Bedminster, Bucks Co., Pa. Jacob Wismer, aged 72 years, less 4 days. Interment at Deep Run Mennonite church, on the 24th. Services by Samuel Godshall and Allen M. Fretz.

KROUT.—On January 24, 1891, in Bedminster, Bucks Co., Pa., Elizabeth, wife of John Krout, aged 71 years and 6 months. Interment on the 29th at the Deep Run Mennonite church. Services by Samuel Godshall and Allen M. Fretz.

SHELLY.—On January 20, 1891, at Spinnerstown, Bucks Co., Pa., Clara Jane, wife of Lewis L. Shelly, aged 30 years and 8 days. Interment at St. John's Lutheran church, Spinnerstown. Funeral sermons preached by A. B. Shelly and O. F. Waage.

FISCHER.—On February 6, 1891, at Ridge Valley, Bucks Co., Pa., widow Susanna Fischer, aged 82 yrs., 10 mos. and 1 day. Interment at Ridge Valley church. Funeral sermons preached by A. B. Shelly in German, and J. H. Waidelich in English.

HUNSICKER.—On January 15, 1891, near Lansdale, Pa., Jacob, son of Henry and Lizzie Hunsicker, aged 3 mos. and 13 days. Interment at Schwenksville Mennonite Cemetery. Jacob Loux spoke at the house and W. S. Gottshall in the church.

NILON.—On February 12, 1891, in Philadelphia, Pa., after two years of suffering with bronchitis, Joseph Nilon, aged 29 years. Funeral services by N. B. Grubb.

FRETZ.—On January 22, 1891, in Philadelphia, Pa., Susana A. Fretz, wife of Abraham J. Fretz, aged 37 yrs., 9 mos. and 26 days. Funeral services by N. B. Grubb, in the First Mennonite church. Interment at Hatfield, where A. Moyer and N. B. Grubb officiated.

BROOKFIELD.—On February 3rd, 1891, in Philadelphia, Pa., Lizzie K., wife of John W. Brookfield, and daughter of the late August S. Newmoyer, aged 23 years, Funeral services by N. B. Grubb. Interment in Mt. Moriah cemetery.

KNIGHT.—At Summerfield, Ill., at the home of her son-in-law, Rev. C. H. A. van der Smissen, Mrs. Keziah J. Knight, *nee* Boggs, wife of Elder George Knight, after a long and useful life peacefully and joyfully entered upon her rest, on Sunday morning, January 25, 1891, at the age of 75 yrs., 6 mos. and 29 days. She leaves a husband 81 years of age, and 8 children to revere the memory of a faiteful wife and the best of mothers. Six of her children met at her bedside in the house of her daughter, Mary E. van der Smissen, and saw her close her eyes to the scenes of earth just as the sun rose in the east—beautiful symbol of the dawn of eternity on her freed spirit.

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THE MENNONITE.

VOL. VI. PHILADELPHIA, PA., APRIL, 1891. NO. 7.

FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3: 11.

TO THEE.

I bring my sins to thee,
The sins I can not count,
That all may cleansed be
In thy once opened fount,
I bring them, Saviour, all to thee,
The burden is too great for me.

My heart to thee I bring,
The heart I can not read,
A faithless wandering thing,
An evil heart indeed,
I bring it, Saviour, now to thee,
That fixed and faithful it may be.

To thee I bring my care,
The care I cannot flee;
Thou wilt not only share,
But take it all from me,
O loving Saviour, now to thee
I bring the load that wearies me.

I bring my grief to thee,
The grief I cannot tell;
No words shall needed be,
Thou knowest all so well,
I bring the sorrow laid on me,
O suffering Saviour, all to thee.

My joys to thee I bring,
The joys thy love has given,
That each may be a wing
To lift me nearer heaven,
I bring them Saviour, all to thee,
Who hast procured them all for me.

My life I bring to thee:
I would not be my own;
O Saviour, let me be
Thine ever Thine alone;
My heart, my life, my all I bring
To thee my Saviour and my king.

CHRIST THE PIERCED ONE.

A recent case of death from remorse is reported in Copenhagen. A cruel boy, seven years of age, one Sunday, after torturing a toad in various ways, finally plunged a sharp stick through its body and left it pinned to the ground. The next Sunday the boy went off in search of more toads to torment. He found the animal he had so cruelly used still pinned to the ground and still alive, and as he approached the poor thing looked up at him, its immense eyes distended with pain and suffering. The child was terror stricken and ran crying to his mother, to tell her what he had done. He was taken home, greatly excited, fell into a fever and died on the third day, declaring to the last that he saw those eyes looking at him, and beseeching to have them taken away. This appalling fact but feebly shadows the horror of those who, at last, will call on the mountains to hide from them the sight of Him whom they have pierced.

BE PROMPT.

An artist solicited to paint a portrait of Queen Victoria. The favor was granted; it would assure the man's fortune. A place was fixed, and a time. At the fixed place and time the Queen was present, but the artist was not there; he was not ready yet. When he did arrive the Queen had left, leaving this message for him, that she would not return. Such is the tale. The "King of Glory" appointed to meet man. He fixed in His covenant, and promised in His word, the object, place and time of the meeting; it is for salvation; it is in Christ; it is *now*. He has been true to His appointment. Have you met Him? Or is your confession, "Jesus of Nazareth *hath* passed by."

Come *now* and do not delay
Here in His word He is showing the way,
Behold! He is here to-day;
Do not refuse, but His calling obey.

G.

HAD the Apostles stayed in Jerusalem till they had converted their countrymen, Christianity would have been strangled at its birth.

For the Mennonite.

AN EDUCATED MINISTRY.

BY JOSEPH S. TAYLOR.

(Concluded.)

In every community there are educated men. Society demands professional men—lawyers, doctors, teachers, editors. These are always men of influence. In politics, in public questions, they are looked up to by the humbler members of society. And their conduct frequently serves as a model for their admirers and dependents. Independent judgment is not so frequent as we suppose. A new book comes out and everybody reads it and talks wisely about it. But how many judge it on its own merits. The majority of the readers want to know first what the newspaper, or minister, or squire thinks of the book. He adopts the opinions of those in whom he has confidence. We all follow leaders. Let any question turn up in politics. How few are those who form independent judgment. The editorial page of the partisan press shapes the opinions of the majority of readers. Let a great leader proclaim his faith in a certain principle, and at once all his followers profess the same faith, and fight for it as if it were their own most sacred conviction.

This principle in human nature is of vast importance to the propagation of religion. *You get the big fish, and they will take care of the little fish.* That was the principle of Paul in his missionary labors. When he went to Cyprus we read that he somehow converted the governor, and then left. He knew that one convert with such an influence was worth, *as a missionary instrument*, a thousand ordinary converts. When he preached at Athens, he did not make much impression upon the multitudes. But here again he caught one big fish, Dionysius, the senator, and "certain others." He did not deem it necessary to name the others, but the Senator is named. He went away doubtless saying to himself, "Well, I have got one Senator, and he'll take care of the rest."

Now any church that ignores this great principle is not going to cut much of a figure in the evangelization of mankind. The men to convert are the men people believe in. Conversion comes by personality as well as by the Holy Ghost. If Paul came to New York, he would go for the millionaires, and as soon as he had them soundly converted in the pocket he would leave, saying: "They will see to the rest."

Now imagine a church with an uneducated minister in the year A. D. 1891. Let us suppose that this minister comes to a new town to preach his first sermon. As he looks over his desk, what sort of people does he find before him?

There, among others, is the village doctor, a man who has read profound books on science and listened to learned men in the university. There is the editor of the local paper; a man who comes in contact with all manner of opinions from eminent men on all manner of subjects. There is the school master, who, though he may not have a college degree, is aspiring, and has come in contact with good books and brainy men. There is the lawyer and the squire, both men of consequence, who do their own thinking and control the thoughts of others. Not a man, woman or child, capable of reading who does not read a newspaper of some sort. The newspaper is the great modern university, to which all ranks of society are admitted at the small charge of a penny a day.

Now this minister begins to preach. He can not think above the level of the humblest members. He is far below the level of the lawyer, the doctor, the squire, the editor, the very men he needs most. These gentlemen sit there and listen in vain for food suited to their several capacities. There is no inspiring utterance, nothing to promote their mental and moral uplifting, and they go away, saying to themselves: "*Nothing for me.*" These men will not return. They will either find a church that can satisfy their wants, or, failing in this, will not go to church at all. The church must make provision for all classes of society, and the minister must be able to think on a level at least as high as that which is found in the books and newspapers which the majority of his parishioners read. If he fall below this, the church will languish. It may have members, but it will have no power of any consequence.

Dr. Arnold's proposition is to me self-evident. It is as follows: "It is clear that in whatever it is our duty to act, those matters also it is our duty to study." If it is necessary to serve an apprenticeship in order to learn how to make a shoe, it surely is an insult to God and man to assert that the high and holy calling of teaching and training men in virtue may be undertaken without previous preparation. The idea that elementary instruction requires only moderate ability has been at last given up. The most experienced teachers are now put into the lowest primary grade. The most learned college Professor does not know too much to preach to the humblest congregation in the back-woods. It is only in proportion as he has learned to make himself intelligible to the uneducated members of his congregation that a minister knows the real art of preaching or teaching. None but teachers and preachers can know how very much one needs to know in order to teach a *little bit well.*

But education is not merely information. It is the unfolding of the whole human nature. It is growing up in all things to our highest possibility. It is training the faculties given by God that they may fulfil the design of their maker. It is taking the talent entrusted to our care and lending it out that it may earn interest, so that when the Master returns we may return it "with usury." Ignorance is hiding the talent in a napkin, and we all know the doom pronounced against the foolish servant in the parable.

I repeat in conclusion that education is not salvation. But I insist that those who undertake to propagate Christianity ought to have education. I have insisted that those who first gave Christianity form and permanence, —Luke, John, Paul—were men of culture. Christ left the world without one written word of doctrine; and if his Apostles and their successors had not possessed education enough to record and defend the teaching of Jesus, Christianity would have been utterly forgotton among the sons of men a thousand years ago.

Nevertheless I still believe in the old-fashioned gospel: Salvation the gift of God; we must be born again, however much we may wonder, with Nicodemus, how these things can be. Man is sinful, and needs a new nature, which comes from God, and not from the university. There is only one way to be saved. It is the same for rich and poor, learned or illiterate: "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." (Luke 18: 17.)

"EITHER"—"OR."

Dear reader, the two words that stand at the head of this article are charged with an emphasis of momentous truth for *you.* You are either with Christ, or against Christ.–Matth. 12: 30.

Either on the Lord's side, *or* on the devil's side.—John 5: 19.

Either a child of God, *or* a child of the wicked one.— 1 John 3: 10.

Either a soldier of the cross of Christ, *or* an enemy of the cross of Christ.—2 Tim. 2: 3; Philip. 3: 18.

Either a subject for divine grace, *or* the slave of self and sin.—Rom. 6: 19.

Either in the kingdom of God's dear Son, *or* under the dominion and "power of darkness."—Col, 1: 13.

Either in Christ, and "Christ in you the hope of glory," *or* "without Christ, having no hope,"—Col. 1: 27; Eph. 2: 12.

Either "alive unto God throuhg Jesus Christ our Lord," *or*, dead in tresspasses and sin."—Rom. 7: 11; Eph. 2: 1.

Either on the narrow way which "leadeth unto life," *or* on the broad way, which "leadeth to destruction.—Matth. 13: 14.

It is the cross that makes the peace so sweet. Amid the tears of grief, peace keeps her silent place like a rainbow upon the spray of the cataract.—*Horatius Bonar, D. D.*

For the Mennonite.

CHARITY IN THE CHURCH.

The word charity is used here in the sense of giving to the needy. Alms would be more appropriate but less pleasing. It is true this subject was briefly noticed during the session of the eighty-third Semi-annual Conference of the Eastern District of the Mennonite church, but it appears to be so vital to the purity of the church as to deserve further attention. "Seek ye first the kingdom of God," says Christ, "and all these things shall be added unto you." This injunction is made with a promise, that *all* these things will be added or given unto you. Having accepted God's kingdom, His church on earth, the promise is ours. In the light of such a promise, what disciple of Christ dare make bodily support a plea for belonging to oath-bound societies! God forbid, that any of His children should put greater faith in men's promises than in their Saviour's. As believers, not one needs err. God's promises are unlimited as to time, though made hundreds and thousands of years ago. It is not logical to believe the promise of man's redemption, and doubt that of his support. Perhaps, some may say, "How does God give help in our time?" Not visibly as during the Exodus, or the days of Elijh, the prophet. We read in II Cor. 5: 17, "If any man be in Christ, he is a new creature;"...."behold, all things become new." By the process of conversion man's selfish heart is changed from hoarding to giving repeatedly and freely. Instead of becoming new in all things, in one thing it seems proper to become old, that is, we should have everything in common as during apostolic times. Leteverything be God's; we his stewards. The young ruler, claiming to have kept the whole Law, was not justified by Christ; but he lacked yet to sell all that he had and give it to the poor. Such *was* Christ's doctrine; such *is* His doctrine, and always will be. When church members once fulfil this law, none need fear want.

A humble effort was made to show the provision for every one through all. It now requires a system or plan to supply the needy. The writer wishes to make suggestions only. Two things should be taken into account: (1) The charity must be obtained; (2) the truly deserving found. Unless I am much too sanguine, I should think the former the less difficult. At the conference already alluded to, a plan was suggested providing to contribute a definite sum at stated periods. So does world, but Oh for the church! What says Scripture on this point? "Lend, hoping for nothing again," Luke 6: 35; "When thou doest alms, let not thy left hand know what thy right hand doeth, Matth. 6: 3; "It is more blessed to give than to receive," Acts. 20: 35; and "Every man according as he purposeth in his heart, so let him give," II Cor. 9: 7. Has giving fixed sums any merit above that from the overflowing of the heart? Decidedly not. Since, only after having brought our all to the feet of the church, are we true disciples, our charity coffers must all be full so long as the church lasts. We give not once only but "seventy times seven."

Who are the truly needy? They are not those who, through affliction, suffered pecuniary loss, and yet do not want Neither are they those, alone who are utterly destitute. How cheering is it during a drought after the plants are begining to wither to be blessed with a refreshing rain! So in the affairs of man: relief should come ere he has perished. To this end let every member feel as though he were his brother's keeper. Let it be his privilege to bring supposed cases of distress to persons chosen to inquire into the matter. Above all do not defer help too long. If errors shall be made, let them be on the side of mercy. Let me lay especial stress upon having want brought to the notice of the church, as the most deserving will endure suffering never to be forgotton before pleading their own cause. Nor can individual help arouse that devotion for the church, which eusues that coming directly through her.

Should this feeble effort, in any way, arouse the church, to develop a system by which she will care more liberally for her truly needy, words would fail the writer to express his gratitude to God, in behalf of whose earthly kingdom this article was written.

Souderton, Pa. J. D. M.

FROM CLARENCE CENTRE

The churches here in western New York and Ontario, held a congregational meeting at Clarence Centre on February 27 and 28, 1891, to discuss certain questions that had arisen and formulate a dicipline for their future government.

Brother A. M. Fretz of Bedminster, Pa., who was invited to be present on the occasion was chosen chairman and Jacob Krehbiel of Clarence Centre, N. Y. secretary. The meeting the first day was held at the house of Bro. Jacob Eberhard. Bro. Fretz upon request read the dicipline of the Eastern Conference and supplemented the same with some very appropriate remarks for the occasion and the matter in hand. After some discussion of different points the morning session was closed.

The afternoon session was opened with devotional exercises. A. M. Fretz then read the constitution of the Central Conference as adopted at their sessions held in October last. The afternoon session was spent in reading and studying different parts of the scriptures. In the evening brother Fretz preached in the church.

SECOND DAY.—The meeting was held at the house of brother Jacob Krehbiel. The morning session was opened with devotional exercises. The number of members present being much larger than in the preceeding sessions, much of the work gone over had to be repeated for the benefit of those not present before. It was decided that our three churches be considered as one body in their congregational government. The conconstitution of the Central District Conference was again read and discussed at length. The question to which Conference our churches would belong was considered but laid over for decision in the afternoon session. The discipline of the Pennsylvania churches was then read and discussed article by article. That part of the Constitution of the Eastern Conference incluced in Section 5, 6 and 7 was in the main, with additional articles on feet washing and secret societies, adopted as discipline for our churhes.

The afternoon session was opened with devotionol exercises by brother A. M. Fretz. The Constitution of the Central District Conference was then adopted. It was also decided that our churches remain with the said Conference for the time being. It was further agreed that the churches be represented at the District and General Conferences by one or more delegates, whose expenses are to borne by the churches. It was directed since the majority of our members cannot read the German language that we request the secretary of the District Conference, to send a report of the proceedings of each conference to the MENNONITE for publication. Resolved that 200 copies of the adopted church discipline be printed for distribution.

Resolved that annual congregational meetings be held on or near the first of February, the particular day to be named by the pastor Jacob Krehbiel to best suit his other engagements. The next meeting is to be held at Stevensville Ontario. After some further talk and exhortations by the ministers the meeting was closed with prayer.

In the evening brother A. M. Fretz conducted a Bible reading in the church. On Sunday March 1st brother A. M. Fretz preached twice, also on Monday evening. Tuesday and Wednesday evenings were devoted to Bible reading services at our homes. These services were interesting and edifying, and the sermons preached were all very instructive and impressive. We trust the dear brother has been a blessing to us, and may heaven's highest blessings rest upon him and his family. He has our sincere thanks for his labors of love and mercy, while in our midst, and may the God of mercy reward him as a faithful servant, in placing him as a ruler over many things as his final reward.

JACOB KREHBIEL, SEC.

Clarence Centre, March 5, 1891.

For the Mennonite.

IT PAYS.

BY W. S. GOTTSCHALL.

It seems everybody is intent on doing something which will pay, and pursue that which will yield to them the biggest harvest, but it is a sad experience which we so often meet with, that they make a complete failure and resort to that which has no promise of a rich reward. The fact is they bow to the dictates of their own darkened understanding and corrupt desires rather than consult the Holy Scriptures which is God's Law for regulating even our temporal affairs, much more our Spiritual. You will ask, what has the Bible to do with my business and success in life? It has a great deal to do with it. It is a difficult matter to seperate strict business principles from God's Law. The first thing essential is system, and the Bible is full of systematic plans and advices, and we know the reward of system is prosperity.

Now let us mention just one of these systems recorded in God's word, and study it a little, and its promises, and see how many are ready to try it, or rather to try God and find out whether he is true to his promise. God required the children of Israel to give the tenth of everything to Him. —Lev. 27, 30–33. This law was generally observed by nearly all the ancient nations. Some one will again raise the objection by saying, this is not the rule under the new dispensation, but according to Christ's own words to the Pharisees it was not more abolished than the Christian Sabbath, for He said to them when they boasted of their careful observance of the law of tithing. "These ought ye to have done (Matth. 23, 23,) This is an indirect command and we might mention here that the reason our Saviour did not more strongly command or commend the laws of the tithes was because the Jews observed it very carefully. Now one reason why this law should be observed among the Christians of to day and especially among the Mennonites is, it transfers from you to your Heavenly Father the responsibility of *how much* you should give. How perplexed some people are when they are asked to give to some religious cause to know what they should give, they want to see how much others give, and some even want to have some time to think about it. Such things would then all be abandoned and each one would know what to give and have it ready and it would then in reality be a giving according as the Lord has prospered you. The rich would then pay like the rich and the poor like the poor. It would then not occur as it does now sometimes that the poor give as much or more even than the rich. It is so often forgotten that all that we have is not our own but God's and that we are merely stewards and, that we can pay nothing to Him directly, but by giving to those who are in need we give to Him, and He as the owner devices means and plans which it is our duty to follow. These are recorded in the Holy Bible.

It will not do to be liberal. God's estimate of liberality may not agree with yours, you may have inherited a close disposition and might feel the giving of a dollar when you ought to give ten or you might be very generous and in order to feel it would have to give ten dollars when one, two or five would be nearer right. Let God make out your bill and pay what you owe, then, after that you can give. Another reason why we should observe this rule is, it pays, pays better than any other investment you can make. God pays a hundred per cent., pays in temporal and spiritual blessings. Give the Lord his portion and your nine tenth will go farther than if you had kept it all. But God's promises are sufficient to uphold this statement without further discussion if you have faith enough to accept of them. Read if you please Ps. 37,3; Prov. 3, 6, 19, 17; Is. 58, 10, and Luke 6, 38, but the greatest of all is Mal. 3, 10, 11:—"Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it; and I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. How many are there who give so sparingly to the Lord, and yet so abundantly to the Devil. Why so many complaints of having lost money? It was invested to bear a high rate of interest, and somehow is lost, and thousands are going into the saloon, eating house, sheriff's office etc. while God would have been satisfied with five or ten dollars.

In conclusion let us admit of a few statistics which should interest all of us. It has been estimated that the daily income of the United States equally divided, would give every man woman and child an income of about 55 cents a day. Our conference report shows a membership of 6500, children excepted, this multiplied by 55 would make $3575.00 income for one day, one tenth of this is $357.50 multiplied by the number of days in the year would make a grand total of $130,000.00 which we should pay annually to the Lord, this however is about ten times the sum we really do pay. So instead of giving tithes we give tithes of tithes which is one hundredth. However there is one comfort in it, i. e. other churches do not do it, but in most cases do better. If this rule were observed by all christian denominations, how long would it be until the Gospel would be heard by every man, woman and child? How long until the millenium?

"The Lord loveth a cheerful giver, for it is more blessed to give than to receive."

PUT YOURSELF IN THEIR PLACE.

There is no more important advice for a preacher, Christian worker or moral reformer than that contained in this trite phrase. It lies at the foundation of all saving effort and was the very thing that God's own son did when He undertook the salvation of fallen men. He assumed their nature, became subject to their infirmities, went through the most trying stages of human life, and was in all points tempted as men are. Their sins were, in a sense, His sins, and their limitations His limitations. He was made under the law that He might redeem them that were under the law. He for their sakes, became poor, that they, through His poverty, might be made rich. What the Saviour did in these respects, His followers, seeking to attain the same end, must in their measure imitate if they would hope to have their efforts blessed by him. If they would disarm men's prejudices and bring their heart into sympathetic contact with their fallen fellows, they must enter as much as possible into their circumstances, and place themselves in spirit at least on their level. Here in we fear many preachers and others fail. They stand too much aloof; they appear at least too "dignified"; however plausible their words, their manner is too indifferent and their actions seemingly not sincere. If they would open a way into others' hearts they must cultivate a broad and generous human sympathy that makes itself manifest and felt by all whom they would seek to win. In dealing with humanity in all its varied conditions of doubt, error, poverty, sorrow, temptation, subjection to evil influence, preachers and others should put themselves as much as possible in the place of the unsaved if they would hope to guide or comfort or save them. Here is often the missing link in evangelistic effort.—*Treasury.*

JERUSALEM.—Mr. Edwin J. Wareham, of Clevedan, writes:—"A friend at Jarusalem informs me that on Oct. 12, while Government excavations were in progress outside the Damascus Gate, a founiain of sweet clear water was discovered, of sufficient abundance to supply all the city. Should expectations thus raised be realized, this is important news. The railway from Jaffa, which is expected to reach Ramleh in about two months, and Jerusalem in a year or so, and the railway from Haifa to Damascus which will be the means of opening up and developing the resources of the country, and of still further hastening on the glorious return."

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference

A. B. SHELLY, ALLEN M. FRETZ, N. B. GRUBB. } *Publication Committee.*

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PHILADELPHIA, APR., 1891.

UP to 1853, the Edict Board of Japan made it a capital offence for a christian to set foot on the island empire. Now there are 30,000 professed converts and 17,000 children in Sunday-schools. One in twenty-eight of the elected members of the new parliment is a Christian church member. As the christians in Japan number but 1 to 1,000 of the population, it will be seen that the proportion of Christian members of parliment is forty-three times as great. This impresses us as one of the most remarkable signs of the power of Protestant missions in Japan. The contributions of native converts were about $50,000 last year, nearly $2 a head.

THE *Missionary Review of the World* says: "The women's societies in America are doing untold good by preparing and scattering broadcast missionary literature in condensed and cheap forms. Some of us, in this fast age, must skim the great pan and serve up the cream in little pitchers, rich and sweet. Our "little pitchers" are multiplying. Brief, compact and interesting leaflets, containing the great facts of missions, or short biographical sketches or quaint stories of a half humerous sort to illustrate giving and praying, and helping in the work, are freely circulated. Those who can *condense* the facts into a small space and yet preserve all their vitilizing force are benefactors indeed, and this the women of our day are doing with grand success."

"LOVE, the true love of God, is the love of His truth, of His holiness, of His whole will; the true love is that which reflects itself in obedience; the true love is that which stirs and purifies the conscience."

QUITE a number of friends and subscribers to THE MENNONITE have forwarded money to us, asking that we shall subscribe for papers for them, such as they designate. We most cheerfully comply with their requests. We ask, however, that they always enclose a two cent postage stamp.

A TRIP TO CLARENCE CENTRE.

Upon the repeated call and request of our brethren in western New York and Canada that I should visit them and lend them a helping hand in their work for the Lord, I left my home on Feb. 25th for Clarence Centre, N. Y., arriving here under the kind care of our Heavenly Father on the following day. After partaking of the Father's gifts for our temporal sustenance at the house of our dear Bro. Jacob Krehbiel we repaired to the house of Bro. Eberhard where services were announced for the evening. Upon our assembling there we found quite an audience consisting of members of the church here and the Stevensville church, Canada. The occasion was improved with a Bible reading and song service on the subject—Justification. The subject was considered with appropriate Bible verses and hymns under the following heads:—1. What is justification? 2. How is justification effected? 3. The value of justification. We were all greatly edified.

Friday and Saturday, Feb. 27 & 28, were devoted to a conference of the churches under the pastorate of Bro. Krehbiel, to consider certain questions that had arisen in the churches, and to formulate a Church Discipline The evenings were devoted to preaching and Bible reading services in the church. Sunday morning and evening, March 1st, I had the pleasure to speak to large and attentive audiences in the church. The words of text on the occason being Luke 14:34-35 and Matth. 12:42.

Monday and Tuesday were devoted to family visiting, Monday evening to preaching and Tuesday evening to a Bible reading and song service at the house of Bro. Moses Martin. On Wednesday afternoon the Sisters' Mission Aid Circle met at the house of Bro. Eberhard, and in the evening we had another and the last of our public meetings with the brethren here. May the Lord add his blessing to all that was done in His name. I will now visit the Niagara Falls and Stevensville churches. ALLEN M. FRETZ.

Clarence Centre, N. Y., Mar. 5, '91.

PHILADELPHIA.—The union evangelistic meetings of which we spoke in the March number, were continued for five weeks. The attendance at times was so large that hundreds were continually turned away. The interest was good throughout. Christians were revived and many led to deeper consecration. About 450 conversions were reported. Cards, in the form of a pledge, were given to every one who was led to confess Christ, requesting them to give name, address, and church preference. These cards were afterwards returned to Dr. Munhall, who handed them to the pastor of the church indicated. Said pastor then obligated himself to give pastoral care to the persons named. The series of Gospel services were concluded with a two day's Christian convention, presided over by Dr. L. W. Munhall. No less than 4000 souls were estimated to be present at the last meeting, the entire congregation joining hands while "Till we meet again," was sung. During the convention addresses were made by Rev. L. Hastings, Boston; Ira D. Sankey, Prof. J. R. Sweeney, and a host of others from different parts of the country. A hymn, "Come Home," was sung by Messrs. Sankey, Sweeney, Jones and Lowe, was a rare privilege afforded the Christian people.—The anniversary of the death and resurrection of our blessed Lord Jesus will be celebrated by a series of gospel meetings in our church, during which time baptism will be administered, and the ordinance of the Lord's Supper observed.

UPPER MILFORD.—An old adage says: "What is everybody's business is nobody's business." It is to the truth of this adage so much as to anything else that the lack of more correspondence from the different congregations to THE MENNONITE is owing. It is because no one in our congregation has felt himself particularly looked to to write, that there has been no communication from us for so long. It is with a thankful heart that we bear testimony to the Lord's gracious love in granting us with the rest of His people "times of refreshing from His presence. We are glad to note an increased interest in our Sunday-school. This is to be observed in pupils, teachers, and officers, and it is particularly noticeable in the regular attendance of many of the older members of the congregation. The cheerful willingness with which the superintendents accepted their unanimous re-election at the yearly meeting, and the general spirit of harmonious co-operation in the work, filled all hearts with gratitude and a holy joy. The sum of nearly $14 was realized for the cause of missions by a plan of mission corn raising. Twenty-five seeds of corn were given to each member of the school last spring, and the crop raised from these was brought together and sold. The festival was held in January and the impressions received there will not be forgotten. May the Lord's blessing accompany this little contribution to the cause of His kingdom.

The attendance at the regular services of the church is also encouraging. May the Holy Spirit fill us with more earnestness and unreserved devotion to our Lord and Master. May the Spirit of Truth lead us all into sincere repentance, and bring us in simple faith to the foot of the cross; and if we have an especial prayer it is this that the Lord may be merciful to several of our number who are entangled in the meshes of sin and indifference. May He bless the word of His truth as proclaimed from the pulpit, in private admonition, and in the lives of his faithful followers, to the reclaiming of the wandering ones.

MISSION DEPARTMENT.

FROM OUR MISSION FIELD.

WASHITA MISSION.

Missionary J. J. Kliewer writes as follows to the Mission Board: "In the beginning of the past quarter our Indians were still moving about from place to place. In November however, they selected a place where they settled for the winter. This place is about 2½ miles distant from where we live. During the month of October I finished my school room. After I had it so far finished as to be ready to commence my school, I tried to procure some pupils. I had several councils with the Indians in their camp and repeatedly spoke to individual ones who had children of school age and requested them to send their children to school. But thus far I did not succeed to persuade any to send their children. Only one, Big Nose, sent his son. He had been in the government school at Darlington before. With this one boy I commenced our day school on November 26th. But even this one has not attended the school regularly since. Whenever he came his father generally accompanied him and was, in fact, as much of a pupil as his son. For this the other Indians are deriding him.

I formerly had an idea that if the government would issue extra rations to such parents as would send their children to school, that this would be an inducement for them to send them, but I have changed my opinion on this point. It appears our Indians have of late been more abundantly supplied with rations than they had been for some time before. Some of them buy themselves provisions, and besides this the Indians here have of late slaughtered some cattle belonging to a herder, which had been roaming on this reservation. There is therefore at present no scarcity of provisions for them. I have however given them the promise that we would furnish dinner to all the children coming to school.

My past experience has taught me, how difficult it is even for boarding schools to procure children out of the Gump. But what materially increases this difficulty at present, are the Messianic expectations of these Indians, namely the belief that Jesus had appeared for them, and that within two years their lands and the buffaloes would be restored unto them again. To what purpose should they then send all their children to school?

Another obstacle in the way of establishing a day school and of procuring pupils for it is, that the Indians are not yet inclined to live permanently in houses. There are two houses in our vicinity, but the owners of them, for the greater part of the time, live in tents with the rest in their camp. Their houses are seldom occupied. The tents are easily taken up and conveyed to some other place, a fact which agrees better with the unsettled and roving character of these Indians. Some more of our Indians will before long obtain houses, but this will not prevent them from moving about and living in camps. For the next seven years to come the government will supply them with all the necessary provisions, and there is consequently nothing to oblige them to apply themselves to work so as to earn their own livelihood. When these Indians receive their land in severalty they will undoubtedly settle along the Washita river, as the soil there is better adapted for cultivation than that of the more elevated land away from the river. The valley along the river is, on an average, not over two miles wide, and as in the distribution of the land every Indian is to have 160 acres, it will require a whole section of land for every family of four persons. On a district of two miles wide and six miles long—which would be equal to a pretty large district in the states—only twelve families could be settled at this rate and there would consequently be comparatively few children of school age in the district. Would the Indians be as friendly to good schools as some white people are, and would they manifest the same amount of interest for them, they would no doubt send their children four, five, and even six miles to school, as long as no better opportunities were offered them. But it is an established fact, that schools are not very welcome institutions with the Indians in general, and hence it will go hard under the circumstances to establish and maintain a day school amongst them here.

What will make it still more difficult for us to succeed with a day school is, that the government is about erecting a boarding school for the Indians on Mr. Seger's place Some of the Indians have already told me that they will send their children to this school after it is finished, giving this as a reason, why they will not send them to our day school. And although this may for the present be a mere pretext, it will ultimately come to pass. At the same time it is evident that it is better for the Indian children to be in a boarding school, where they are day and night under the supervision and training of their teachers, than merely to attend a day school, where they are under training but a short time every day. However, we will do, by the help of God, what we can under the difficult circumstances to establish our day-school.

Should the Lord before long, almost against our expectation, give us more children, we would wish to have some clothing for them. I would therefore pray the Board to try and induce our dear Sewing Circles to send clothing also for *our children here*. I am aware that the greater portion of the things prepared and sent by the churches for our mission, consist in clothing for girls. This is no doubt owing to the fact, that the greater part of the boys' clothing are drawn, ready made, from the government. We here however are equally as much, or even more, in need of boys' clothing as of girls' clothing. Bro. Voth has already sent us some things from Darlington, and what we beforehand may need most is wearing apparel for boys, and shoes and stockings.

During my search after children I frequently went out to the camp. When I then at the same time endeavored to preach the Gospel to the Indians, I was often reminded of the words of our Saviour, which he spoke to his disciples, Matth. 10 and Luke 10. Jesus presupposes and tries to prepare his disciples for the fact, that not all cities, and not all families will receive his Gospel. This we too have to experience, especially at the present time, when the Gospel of their pretended Messiah fills the hearts of the Indians so, that they have no room for the Gospel of the Saviour of the world. At one time I entered a tent just as a number of men and women gathered to eat a meal. At first we conversed on different familiar subjects. I then directed our conversation upon the Word of God and upon Jesus. After they had finished their meal I took my testament out of my pocket and read to them from the first chapter of the Gospel according to St. John. A young man, who had formerly attended school, was present and translated what I read into Arapahoe. I declared only as much as I deemed necessary in order to make them understand the text. I wished them to hear the Word of God, knowing that it speaks for itself, and that it possesses the power to renew the heart of men and to make them happy. At first they all appeared very attentive, soon, however, one after another went out and we had to break off at once. We can always better speak with them about God's Word when we meet them individually or when they come to us in our house. Frequently they will question me in regard to the meaning of certain pictures illustrating some biblical occurrences. I then gladly make use of the opportunity thus given me and explain to them some biblical truth. Often we are permitted to notice how that which they hear is making a favorable impresion upon them. But when this is by far not always the case, we are nevertheless bidden by the Word of God "to preach the Word in season and out of season." We are now sowing, afterwards the seed sown may sprout, grow and bring forth fruit.

May the Lord make us to be wise husbandmen and grant us, in His own time, to be partakers of the joys of the harvest. J. J. KLIEWER.

January 8, 1891.

CANTONMENT.

Bro. A. S. Voth, teacher at Cantonment, writes as follows: Short as the period of the past year appears to have been, it brought with it a multitude of memorable occurrences. Of these we

have written from time to time, and I need not again repeat them here. We are on the one hand reminded by them of the frailty and weakness of man, and on the other hand, we learn to realize the longsuffering and goodness of our Lord. This we have in a rich measure experienced during the past quarter, for, notwithstanding our weakness, the Lord has kindly blessed us in our labors and helped us to continue our work as well as we could expect it under the existing circumstances. The greatest desire of our hearts durthe last while past has been, that our Mission Board might succeed in finding a capable and proper person to take charge of the work here. For one person can not well fill two positions, as I have to do it here at present. I am frequently interrupted in my school work, both by Indians and others, who come after medicine and other things, and by those who have some business matters about which they wish to talk, so that at times I hardly know what to do. The children must be watched and taken care of, clothing has to be distributed amongst them and many other things must be attended to. Besides these, many other cares are resting on my shoulders, which bear so much the heavier on me as I have been constantly hoping and wishing that some one else should be sent here to take them upon himself.

The Cheyennes, who at first were not willing to send their children to our school, have of late almost filled it with children. We now have 69 pupils besides the five baptized sisters who are working here, 74 in all. The Cheyennes now desire that their children should learn right fast. They are very friendly. Their children manifest a willingness to learn. A few of them already commence to read. Sister Lucretia Arrow has been teaching now for a number of weeks and she appears to love her work. The children under her instruction are doing very well. She has not in the least complained yet. The children appear to be very much attached to her. I hope that she may continue on in her work, and with the help of God we shall try and do our best. The agent here is very friendly toward us and aids us in our work. We are glad and thank God that He has given us in Mr. Pulling a pious, godfearing man, who tries to do his part well.

Occasionally, notwithstanding the great amount of work we have to do, we still find a little time to tell the old Indians of God. They listen attentively, but besides this they wish to hear the news of the northern Indians. Only yesterday I was told that they heard how these, after Sitting Bull's death had gone on the war path, and it appears they do not like it, that so many of their people are losing their lives.

They still persist in their "Ghost Dances," and besides that many of them get drunk. It appears as if these Indians were not at all willing to rise from their lost and degraded condition. They are and remain a haughty people and nothing holds harder for them than to come down from their haughtiness and become humble.

We had a blessed Christmas festival with our children, after which we had 10 days vacation. During vacation all the children, except the ones working here, had gone home, where the majority of them alas, took part in their silly dances. With the good hope that the Lord will yet bring forth out of this evil something to His glory, we gladly work on in the power of His grace.

A. S. VOTH.

January 10, 1891.

A LETTER TO THE LADIES.

The letter printed below will be of interest to the ladies of the various Mission sewing societies. It was addressed to the societies of the Hereford and Upper Milford congregations, being written in response to a letter by their pastor, Bro. A. S. Shelly to Missionary H. R. Voth. The writer is Mr. Voth's sister, who was lately married to Bro. Schmidt of the Darlington mission station, and who has since entered the mission service. Omitting her brief explanatory introduction we give the rest of her interesting letter in full, as translated by Bro. Shelly.

Darlington, Ind. Ter., Feb. 17, 1891.

DEAR SISTERS:—

The work in the mission field differs greatly from the work at home. It calls for much love, patience and wisdom, and consequently for earnest prayer, so that under the many trying circumstances one may always do the right thing. Still the work for the Lord is a blessed one and He vouchsafes to the faithful worker many blessed experiences. Very encouraging it is to us to know that in so many sewing societies the dear sisters unite in working for the Master, while they cherish loving thoughts of those for whom they labor, and especially that they remember us in their prayers. May the Lord bless and preserve these societies and increase their number.

My principal work here is to assist brother Henry in his work in writing, etc., and in the school to instruct twelve of our smallest children in spelling, writing, numbers, etc. On the whole the children are quite obedient and industrious and they give me much pleasure. Some of them are, however, very slow in comprehending what one wishes to teach them and it requires at times much patience. To punish them becomes a painful duty sometimes, but with some of them a person can not get along without it.

It is seldom as yet that I get to go out visiting the Indians in the camps; have thus far been out several times only. I can not describe to you the pitiable sights that one meets in the tents and the miserable condition of this people. As we look into their tents it seems as if they could not possibly live there. In the middle of the tent is a hole in the ground over which is an iron rod stuck slanting into the earth. From this stake they suspend a kettle or something over the fire in the hole below. Thus they cook their meat, etc. To fry something the pan is set on the hot ashes. The tent is generally filled with smoke, in consequence of which almost all the Indians, especially the children, have sore eyes. Their bedsteads are quite low and the few bed clothes on them are very dirty. Besides heaps of rags and other articles there are most always men lounging on these beds idling away their time.

When they eat they also sit on the beds. The dishes with their meat and coffee, generally looking more disgusting than inviting they have standing on the ground before them. In one of the tents I found two women washing dishes. One of them had in a dish about a cupful of dirty water. In this she washed the plates a little, and handed them to the other woman who wiped them with a terribly greasy and dirty rag and set them behind herself on the ground. Often one can see the dishes unwashed lying around on the ground.

Their clothes are very dirty. They put them on when they get them new and then in most cases never remove them until they are torn. The children are also very dirty and generally have very thin clothes on. Frequently they run barefoot in winter.

Many of the men, women and children I found outside of their tents lying or sitting in the sunshine or bumming around. In front of one tent sat a man blind, and beside him sat his wife looking very dirty and miserable, her arms and legs covered with boils and sores. I felt great compassion for them and spoke to them through the interpretation of one of our boys. The man asked me for 25 cents. Though I had no money with me, I asked him what he wanted with the money. He said he wanted to buy tobacco. I told him I had no money with me, moreover I would give money to no one for tobacco. For other and necessary things I would give him something if I had it. He replied again, he did not want it for anything else. The like of this there would be much to relate, but enough for this time.

We have in the school several pretty large girls, and three grown girls are employed to work in the kitchen and do other work receiving regular wages. Two of these three have been baptized. Though they help us a great deal they on the other hand give at times us much trouble. Several of them, including one of those who have received baptism, have several times run away for us going to the camp to enjoy the dissolute life there, to attend the spirit dances, and even to join in the dances. Of course we had to go after them and bring them back. Everytime, after being punished by confinement in a dark closet and being earnestly reasoned with and admonished, they promised with tears to try to do better, and yet it seems they cannot resist the temptation. One example: Last Saturday most of the children went with the customary permission to visit their parents and friends and promised to be back by supper time. However, three of the largest girls, among them again one of the baptized ones, and another one who has been ten years in the Carlisle school, did not return till late in the night. One of the little boys, too, was missing. Mr. Schmidt went to get him but could not find him. In the mean time we heard that the girls were at the spirit dances. Mr. Voth sent at once to the Lieutenant of Indian Police, who was himself one of the leaders in the dance, and told him he should send the girls back without delay. We drove out near to the place of the dance and there the girls were brought to us. They all had camp clothes on, two of them having left their school clothes in the camp while the third had put the camp clothes on over the others. After we had brought them home they were still quite defiant in their manner and behavior. They sang and whistled half loud their dance music and laughed to it. Next day they were still cross and refractory until in the afternoon when brother Henry called them to his room and talked to them very seriously concerning their conduct. Here the Word of God proved itself "like a hammer that breaketh the rocks in pieces;" for soon they burst out in tears of repentance, and next morning they came and confessed that they had done wrong and promised they would try to do better. One of them said: "I would like to do good, but I can not." We hope they may be enabled to keep their promise in the future.

Two of our boys also have run away several times. At present however, they are here. Once as Mr. Schmidt brought one of them out of the closet where he had been confined

(Continued on page 112.)

THE YOUNG PEOPLE.

WE SHOULD HEAR THE ANGELS SINGING.

If we only sought to brighten
Every pathway dark with care,
If we only tried to brighten
All the burdens others bear,
We should hear the angels singing
All around us, night and day;
We should feel that they were winging
At our side their upward way!

If we only strove to cherish
Every pure and only thought,
Till within our hearts should perish
All that is with evil fraught,
We should hear the angles singing
All around us, night and day;
We should feel that they were winging
At our side their upward way!

If it were our aim to ponder
On the good that we might win,
Soon our feet would cease to wander
In forbidden paths of sin;
We should hear the angels singing
All around us, night and day;
We should feel that they were winging
At our side their upward way!

If we only did our duty,
Thinking not what it might cost
Then the earth would wear new beauty
Fair as that in Eden lost;
We should hear the angels singing
All around us, night and day;
We should feel that they were winging
At our side their upward way.

IN our recent visit to the brethren at Clarence Centre, N. Y., we had the pleasure of conducting a number of Bible-reading and song services, besides preaching the Word on four different occasions in the church. Great interest was manifested in these reading services. The church here has a good proportion of young members, and this is just the service they delight in, and in which they can assist each other in spiritual growth. Our brother, Jacob Krehbiel, the pastor, holds these Bible-readings and prayer-meetings weekly with much interest and good results. May more young people be gathered in.

IT really does a servant of the Lord good, and encourages him in his labors for the Master to read paragraphs like the following, which we clip from one of our exchanges:—Akron, Ohio.—Rev. Chas. H. Yatman, the well-known Philadelphia evangelist, and Mrs. I. S. Kress, of New York, a gospel singer, finished a four weeks' revival effort in this city Dec. 27th. Thirteen Evangelical churches, together with the Y. M. C. A. joined in the invitation to Mr. Yatman, and there was thorough union and co-operation in the work. Mr. Yatman's clear and pointed putting of truth, his earnestness and unflagging devotion, his faith and enthusiasm, were wonderfully effective, under the Holy Spirit, in arousing the unconverted and quickening Christians. Mrs. Kress sang the gospel into many hearts, touching all with her sweet voice, trained and consecrated to this work. Over 1,300 persons, old and young, signed the "I will" cards, and the meetings held on the last day of Mr. Yatman's stay had a combined attendance of 7,000 to 8,000.

GRUMBLERS.

It is a strange thing that those who are not satisfied with the progress their church is making do not go to work and do something, and thus lift the stigma from their do-nothing church. But it has always been the case that the grumblers do nothing in the way of pushing things along. If your church is not moving along as fast as it should, it is because you are not making any effort to have it move. A cart will not go up hill of its own accord. But if the horse be attached to it, and you lock the wheels going up grade, it will only make it more difficult to ascend. Poor deluded soul, it is the same with your church! It will not make progress unless you get into the harness; but even then, if you lock the wheels with a grumble, it will be difficult work at best. We are of the opinion that nothing will so completely cure a church-grumbler as downright hard work in the Master's cause.—*Christian World.*

'Tis sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store!
—*Keble.*

MAKE others to see Christ in you, moving, doing, speaking, and thinking. Your actions will speak of Him, if He be in you.—*Samuel Rutherford.*

DO not expect commercial payment for the real benefits you may render mankind. Doing good is the great way of enriching character.—*Dr. J. S. McPherson.*

GOOD resolutions will not save you unless you reduce them to practice. Proposing and going are two very different things. So long as satan can prevent you from carrying out your purposes, he does not care how many good resolutions you form.

IF you lose your time, you lose your hopes; and if you lose your hopes, you lose your souls. Woen your souls are lost, they shall never be ransomed; when your hopes are lost, they shall never be recovered; and when your time is lost, it shall never be redeemed. —*John Mason.*

"Call on me in the day of trouble, and I will deliver thee, and thou shalt glorify me." It is they who glorify God that shall enjoy Him; they who deny themselves who shall not be denied; they who labor for Him on earth who shall rest in heaven; they who seek to bless others who shall themselves be blest.

IMPORTANCE OF TEACHING.

The teacher is like the switchman, who holds the keys to the switches on the railroad. If he does his duty faithfully, the train will reach its destination safely; if he neglects it, disaster and ruin will follow. A misplaced switch or a wrong signal may send hundreds into eternity unprepared.—*Foster.*

DR. TALMAGE'S SON AS AN EVANGELIST.

Frank De Witt Talmage, the only surviving son of Brooklyn's noted preacher, and who has lately entered the Union Theological Seminary, New York, to prepare himself for the ministry, on Sunday evening, February 22d, addressed an overflow meeting of his father's at the Academy of Music in New York. After the usual introductory exercises, young Mr. Talmage, though only in his 23rd year, delivered a powerful address on the necessity of young men taking some decided stand in religious life and Christian work. In the course of his address he remarked:—

Most people believe in Christianity. The reason that so many are not Christians is the fact that they are moral cowards, and dare not affirm their belief. Success in religious life depends upon taking a decided stand. Some people think the age of miracles is past. Untrue than! You take some decided stand, and God can work as great a miracle in you as when he changed the worst man in all England into a disciple and made John Bunyan dream of heaven.

Men either grow better or grow worse as age advances. The saintliest are old men. The most diabolical are old men. Most old men will tell you that the pivotal time of their life was when young men, as you or I, on some specific occasion, as is this the 22d day of February, 1891, they accepted or rejected Christ, and accepted or rejected him forever. From this day you travel heavenward or hellward. Many of you are now at the cross-roads. Look well to the sign-board. Eternity may hang upon the result.

QUESTION CORNER.

No. 4.

WE feel encouraged with the many responses we have from old and young to our Bible questions and enigmas. Feeling that we can in this way awaken an interest in scripture searching and a love for God's holy word, we shall continue to give questions, in the hope that still others may join in finding and sending in answers. Certainly an hour or two in a month can not be spent with more profit. We also welcome questions and enigmas for this department. F.
Bedminster, Pa.

BIBLE QUESTIONS.

18. What miracle did Jesus perform in the garden of Gethsemane?

19. What priest of the Old Testament does our Lord mention by name as having been wickedly slain by the Jews?

20. Who was the first high priest of Israel?

21. Give one or more passages showing who is our High Priest.

22. Who was chief priest when Jerusalem was taken by the Babylonians, and what became of him?

23 What and where is the shortest verse in the New Testament?

ENIGMA NO. 4.

The beautiful wife of the wicked Nabal.

The repudiated queen of Ahasuerus.

The substance of which Solomon's throne was made.

A concubine of Saul.

A word used by our Saviour, signifying, "Damsel, arise."

The birthplace of Abram.

A captain of Israel made king during the siege of Gibbethon.

A Hittite in David's army, caused by him to be exposed to death.

The father of Elisha.

What formed part of the tribute paid by he Moabites to a king of Israel.

A king of Bashan.

A celebrated idolater in Mount Ephraim.

The father-in-law of Aaron.

A name given to the brazen serpent by a king of Judah.

The initials combined form a character beautifully portrayed by Solomon in the Book of Proverbs.

Answers to Questions in February Number.

7. Paul, verses in Old Testament with the promise.—Ex. 20: 12 and Deut. 5: 16.

8. Job 35: 10. Song of Solomon.

9. Embalmed and put in a coffin in Egypt. —Gen. 50: 26. In the exodus carried along to Canaan.—Ex. 13: 19. Buried in Shechem, —Josh. 24: 32.

David.—Acts 2: 30.

49 697 and 200 singers according to Ezra 2, though this may not agree exactly with Josephus' account.

ENIGMA NO. 2.

Amos, Book, Hosea, Obadiah, Romans—*Abhor.*

Titus, Haggai, Acts Timothy—*That.*

Oord, Habakkuk, Job, Colossians, Hebrews—*Which.*

Isaiah, Samuel—*Is.*

Ezekiel, Vulgate, Judas. Leviticus—*Evil.*

"*Abhor that which is evil.*"—Rom. 12: 9.

Correct and partly correct answers were given by Mr. and Mrs. John D. Moyer, Tobias Bowman, Emeline Freiz, E. H. Chatelain, Hattie Eberhard.

(Continued from page 109.)

for a whole day, the boy said: "Mr. Schmidt, its very dark in here, I will not run away again." The same boy had been penned up once before for running away. How such experiences tend to discourage us, especially when we have to make them with our older children, can be imagined. Such conduct has a bad effect on the smaller children. One is often led to ask, "Lord why thus? What more can we do for them?" In dealing with such cases we need especially the prayers of the friends of our mission.

In answer to your question as to what is most needed here at present we would say that first of all we will need summer clothes, such as aprons with sleeves, combination suits without sleeves, dresses, knee pants and summer waists for boys (woolen waists we have still some on hand).

The sisters here say that they are well pleased with the articles made by your societies. The things fit very well.

We have already some very nice weather. We have begun to dig garden and expect soon to sow and plant.

The health of our children and also of our workers here is at present right good. We had two sick boys but they are better again. One of them must still use crutches to walk.

My brother, H. R. Voth sends friendly greetings. Humbly Yours,

ANNA SCHMIDT.

MARRIAGES.

LANDIS—FRETZ.—On February 21, 1891, at the home of the bride's parents, near Bedminsterville, Bucks Co., Pa., by Allen M. Fretz, Jacob M. Landis, of Richlandtown, Pa., to Mary Etta Fretz, of Bedminsterville, Pa.

DEATHS.

KLINE—On February 26, 1891, in Souderton, Pa., suddenly, Sister Lydia Kline, *nee* Musselman, relict of Abraham Kline, who died forty-eight years ago, at the advanced age of 89 yrs., 5 mos. and 1 day. Sister Kline was an invalid for twelve years past, but retained her vigor and strength of mind until the end. When she fell quietly asleep to wake, as we hope, in the realities of eternal brightness and life. Funeral services were held on March 1, when Michael Moyer spoke at the house and N. B. Grubb, from Psalm 116: 15, at Salford Mennonite meetinghouse, where her mortal remains were laid to rest.

CLYMER.—On March 8, 1891, in Milford, Bucks Co., Pa., Tillie, daughter of Abraham S. and Elizabeth Clymer, aged 13 yrs., 6 mos. and 17 days. Interment at West Swamp Mennonite church. Funeral services were conducted at the house by J. H. Oberholtzer, and at the church by A. B Shelly.

MUSSELMAN.—On March 9, 1891 in Milford, Bucks Co., Pa., Susanna, wife of Christian Musselman, *nee* Ackerman, aged 74 yrs., 3 mos. and 2 days. Interred at West Swamp Mennonite church. J. A. Beidler spoke at the house and A. B. Shelly in the church.

The Treasury for Pastor and People for March needs no puffing. Those familiar with its monthly issues always feel assured that the *Treasury* will come to them filled with the finest of the wheat and with well-beaten oil. The present number sustains its character as a magazine unexcelled in its helpfulness to pastors and Christian workers in every line of effort. The Disciples are honored in this issue by having the portrait of one of their rising young pastors given as a frontispiece—Rev. W. R. Graham. His sermon will command attention, and the sketch of his life is deeply interesting. A fine view of the church building in which his congregation worship is also given. An excellent sermon by Rev. T. T. Everett on Christ's Command to His Disciples on a Fishing Excursion is real good. The Teacher Reproduced in the Pupil is discussed as a living issue Principal MacVicar. Dr. T. L. Cuyler gives a pen picture of Dr. Thomas Guthrie. Rev. A. A. Eaton has a thoughtful paper on How to Attract the the Masses. Dr. Goodwin's article on The Attitude of Nations and Christian People toward the Jews is worthy of solemn consideration. The Difficulties of Pastoral Visiting, by Rev. J. B. Hutson, will be recognized as truthful by every pastor. Dr. Moment's treatment of the Sunday-school Lesson is able and helpful. The Editorials on Clerical Trimming, All things to all Men, and Put Yourself in Their Place are suggestive. All departments full. Yearly, $2.50. Clergymen, $2. Single copies, 25 cents. E. B. TREAT, Publisher, 5 Cooper Union, New York.

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THE MENNONITE.

VOL. VI. PHILADELPHIA, PA., MAY, 1891. NO. 8.

FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3: 11.

HE WAS NOT WILLING.

BY LUCY RIDER MEYER.

"He was not willing that any should perish";
Jesus enthron'd in the glory above,
Saw a poor fallen world, pitied our sorrows,
Pour'd out his life for us—wonderful love!
Perishing, perishing! Thronging our pathway,
Hearts break with burdens too heavy to bear,
Jesus would save, but there's no one to tell them,
No one to lift them from sin and despair.

"He was not willing that any should perish;"
Cloth'd in our flesh with its sorrow and pain,
Came he to seek the lost, comfort the mourner,
Heal the heart, broken by sorrow and shame,
Perishing, perishing! Harvest is passing,
Reapers are few and the night draweth near,
Jesus is calling thee, haste to the reaping!
Thou shalt have souls, precious souls for thy hire.

Plenty for pleasure, but little for Jesus;
Time for the world, with its troubles and joys,
No time for Jesus' work, feeding the hungry,
Lifting lost souls to eternity's joys.
Perishing, perishing! Hark how they call us;
"Bring us your Savior, oh tell us of Him!
We are so weary, so heavily laden,
And with long weeping our eyes have grown dim."

"He was not willing that any should perish;"
Am I his follower, and can I live
Longer at ease with a soul going downward,
Lost for the lack of the help I might give?
Perishing, perishing! Thou wast not willing;
Master, forgive, and inspire us anew;
Banish our worldliness, help us to ever
Live with eternity's values in view.

THE HABIT OF THANKFULNESS.

A southern woman who died lately at a great age, and who had carried to the last days of her life a happy heart and a singularly gay temper, thus explained the mystery of her unfailing cheerfulness:

"I was taught by my mother when a child to reckon each morning before I rose the blessings God had given me with which to begin the day. I was not simply to say,

"'When all thy mercies, O, my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise.'

but I was to count the mercies one by one, from the neat and serviceable shoes that covered my cold feet to the sunlight shining on the hill-tops. My school friends, my play, my fun, my mother's kiss, the baby sister in her cradle—all these I learned to consider separately, and of every one to say, 'He gave it to me.'

"This practice taught me the habit of thankfulness. It kept my heart near to Him, kept it light and happy. These every day blessings were not to me matters of course, but special, loving touches from His paternal hand. No pain or sorrow could outweigh them."

We all have a store of richer jewels than the heathen king; and, unlike the crown regalia, these jewels are our own, given to us by our Father.

How many of us mutter over, as the day begins, some perfunctory words of thanks which mean nothing? How many number their mercies, tasting the delight and joy of each, and out of glad hearts thanking the Giver?

And how many quite forget to think either of them or of Him?

GEMS OF THOUGHT.

As you learn, teach; as you get, give; as you receive, distribute.—*Spurgeon.*

The one who will be found in trial capable of great acts of love is ever the one who is always doing considerate small ones.—*E. W. Robertson.*

If thou art not born again, all thy outward reformation is naught; thou hast shut the door, but the thief is still in the house.—*Boston.*

For the Mennonite.

FREEMASONRY VIEWED FROM A CATHOLIC STANDPOINT.

The article below, as taken from the January number of *Danahoe's Magazine*, the writer of which, as the article shows, belongs to the Roman Catholic church, and which on this account can hardly be considered as a fair representation of things in regard to Protestant churches in general, still contains some assertions, which on account of their truthfulness, cannot be contradicted, and which cast a dark shadow upon Freemasonry itself, as well as upon such Protestant churches as tolerate or even encourage Freemasonry amongst their members. The reason given why Catholics should not have anything to do with Freemasonry applies with equal force to Protestants.

"It must be acknowledged that Freemasonry in this country has thus far been a very different thing, at least practically, from Freemasonry in the Old World. There the order has been captured by unscrupulous politicians, is openly atheistic, and is plotting continually for the destruction of Christianity. They are moving heaven and earth to gain complete control of the governments, and the effects of their secret power are everywhere manifest. They are determined to rule without a rival, and to exterminate religion from the face of the earth. Indeed, so bold have they become, especially in Italy and France, that they have thrown off all disguise and openly proclaim that "clericalism," by which they mean the Christian religion, is the great enemy against which they have to contend.

"Of course, it does not follow that American Freemasonry is, as a body, atheistic. But there are certain considerations of a general nature which lie upon the surface, to which all good, conservative citizens, especially Catholics, would do well to take heed.

"The first consideration is, that Freemasonry is a secret, oath-bound society, and therefore, no loyal Catholic can approve, much less be a member of it. We are aware that not every secret society is absolutely condemned by the church, although she discountenances the practice of secrecy. Oath-bound societies, where the members are solemnly pledged to obey certain rules which they have no hand in making, and the full extent and nature of which they have no means of knowing, and when they are required to surrender their freedom of action to the dictation of irresponsible superiors, in which they may be required to do immoral acts, are of course, under the ban of the Church, and it requires no profound course of reasoning to convince any man of sense and candor that the church's sentence is just.

"The second consideration is, that the tendency of Masonry is to substitute the order in the place of the church. Masonry is essentially a Protestant institution, and, as the various Protestant denominations are struggling for unity without the possibility of uniting on any religious ground and as they are, at any rate, fast losing confidence in the Bible and the great essentials of Christianity, the fraternity of Freemasonry furnishes a convenient and attractive organization, which seems really to supply some of the radical deficiencies of Protestantism. Freemasonry has an imposing organization governed by a regular, graded hierarchy; it has an ornate and attractive ceremonial, which appeals, not only to the imagination, but to that feeling of mystery which is so powerful in our nature; it is of a semi-religious character, some of its grades embodying even Christian socialism; it makes great profession of fraternal charity, and we are not at all surprised that Protestants should feel that it is really a great improvement, in many respects, upon their so-called churches, and be ready to accept it as a very good substitute.

"The popularity of the order among Protestants in thiscountry is indicated by the frequency with which the Masons are called upon to lay the corner-stones of public buildings and even of churches. The impropriety of this we are glad to see, is recognized, even by such a decided Protestant as our esteemed contemporary the *Congregationalist*, which, in a recent number, commented very emphatically upon the fact, that a Congregational church had secured the services of a Masonic society to lay the corner-stone of its new building.

"Now, if such be the attitude of a Protestant denomination towards an order with which that denomination may be supposed to have some natural affinity, how much more objectionable must the order be to Catholics who necessarily occupy an antagonistic position? With such an order we can not only have no fraternal intercourse, but we must solemnly protest against its being put forward to perform important official functions in connection with public, civil demonstrations. Why should a secret order, we care not how respectable the membership or attractive the ceremonial, be called upon to lay the corner-stone of a public building in which all the citizens are interested? We do not wish to trench one iota upon the rights or privileges of our fellow-citizens who choose to join the Masonic lodges; but we have a right to demand, that they be left to the enjoyment of their rights and privileges on their own ground, and be not invited to officiate on public, civic occasions, when a large and respectable portion of the community will be offended, if not disgusted, by their presence."

HEART EARNESTNESS.

BY REV. E. HERBUCK, PH. D.

Not all earnestness is of this kind. There is an earnestness that has no heart in it, and consequently never accomplishes much. When Paul went through the land he preached his burning words, with the desire that men might be better. Where heart earnestness is wanting there is no such desire. One purpose of Paul's labor is manifest in those tender words: "My heart's desire and prayer to God for Israel is that they might be saved." Had he gone up and down the land in a prefunctionary manner, trying to impress the people with the fact that he was a learned man and a great orator, he would never have accomplished what he did.

This heart-earnestness was prominent in all the faithful ones. It helped Elijah to stand firm in his work of regenerating the nation. It nerved Gideon in his fight with the enemies of Israel. It was prominent in the heart of Esther in the purpose of saving her people. Daniel was filled with it so that even threatened destruction could not induce him to deny his God. It was this that helped the Apostles to suffer and die as martyrs, and the persecuted to hold fast their profession to the end, though it was in suoke and torture. These men did not show any traces of a selfish spirit. They were about their Master's work, and day and night, in dungeon and in palace, in the crowded mart as in the humble home, their conduct made manifest that they had a single purpose, and that purpose was to carry on the work of the Lord. It is very evident that when a man's heart is not in his work, that work will not be of such a character as will last. There is a wonderful amount of energy wasted in fruitless work just because there is no heart in it. This is so evident in all the departments of life that it need hardly be mentioned. Intellect without heart is like the lamps of the foolish virgins—a mere form without life and spirit. Intellect will never save the world. One man who is filled with the earnistness that is born of Heaven can do more, and is worth more than a thousand whose hearts are like ice.

There is much that is wrong in our modern education. We teach our boys to be gentlemen; but the affections, the feelings are neglected. We teach them to be successful business men, and the more they succeed the poorer they become in spirit. We help them to win positions of honor, but in gaining their end they pass by scenes of suffering, the tears of the sorrowful, and the sigh of the oppressed, unmoved. This is all wrong. Without feeling we would become a nation of stoics. Let there be plenty of heart-earnestness. We believe in it. It is a power more potent in results than the might of kings. Hearts that have been hard as stone have been melted and subdued by it. Burning and loving words always find a response somewhere. The most eloquent orations have been delivered, the

most beautiful sentences have been written, and yet they have not shown the power of touching the heart as do the simple words of some earnest preacher of the Cross.

Is it not the same in Chrintian work? Has anything good or permanent ever been accomplished by those who have not been truly in earnest? The men who have done the work for Christ are the men who manifest heart-earnestness.—*Treasury.*

KILLING TIME.

"Spare a copper, sir; I'm starving," said a poor, half-clad man to a gentleman who was hastening homeward through the streets in the great city one bitter cold night.—"Spare a copper, sir, God will bless you."

Struck with the poor fellow's manner and appearance, the gentleman replied:

"You look as if you had seen better days. If you will tell me candidly what has been your greatest failing through life; I'll give you enough money to pay for your lodging."

"I'm afraid I could hardly do that," the beggar answered, with a mournful smile.

"Try, man try," added the gentleman. —"Here's a shilling to sharpen your memory: only be sure you speak the truth."

The man pressed the coin tightly in his hand, and after thinking for nearly a minute, said:

"To be honest with you, then, I believe my greatest fault has been in learning to 'kill time.' When I was a youngster, I had kind, loving parents, who let me do pretty much as I liked; so I became idle and careless, and never once thought of the change that was in store for me. In the hope that I should one day make my mark in the world, I was sent to college; but there I wasted my time in idle dreaming and expensive amusements. If I had been a poor boy, with necessity staring me in the face, I think I should have done better. But somehow I fell into the notion that life was only to be one continued round of pleasure. I gradually became fond of wine and company. In a few years my parents both died; and you can guess the rest. I soon wasted what little they left me; and now it is too late to combat my old habits. Yes, sir; idleness ruined me."

"I believe your story," replied the gentleman; "and when I get home I will tell it to my own boys as a warning. I am sorry for you; indeed I am. But it is never too late to reform. Come to my office to-morrow, and let me inspire you with fresh courage."

And giving the man another piece of money, and indicating where he could be found, he hurried away."—*Christian Commonwealth.*

THE LOVE OF THE FATHFR.

BY THE REV. GEORGE FRANCIS GREENE.

The Apostle John in his First Epistle uses these words: "Behold, what manner of love the Father hath bestowed upon us." God is the Father of believers. "Our Father which art in heaven." Now, fatherhood implies affection. God has genuine love for his children.

We could conceive of God as our Maker; we could conceive of him as being our Protector,—and withal fail to recognize his love for us. The potter is the creator of the vessel of clay; but he has no love for his creation. A court of pardons is sometimes merciful to a man who has been convicted of crime; but the judges do not love him. A soldier may be appointed to protect a prisoner, and may do so; and he may have only contempt and hatred for him in his soul. But God is to his people a Father, with all that that name implies,—love. The Bible is full of precious declarations of God's love. Two of them are added; they are of the brightest jewels from the diadem of truth: "As one whom his mother comforteth, so will I comfort you;" "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Father gave his Son to die for us! I reverence and fear the majesty and power of God as they are declared in Scripture and evidenced in nature. I tremble and am silent before the terribleness of Divine justice. I am dumb in the presence of Divine wisdom. But my heart overflows with love and adoration in view of the truth that God is my Father, and loves me. Did your father and mother love you, O believer? God loves you more than they did. Do you love your children? God loves you more than it is possible for you to love them.

If you are looking for evidences of Divine love, you shall find them. We find for the most part in life what our eyes desire to look upon. If you go forth to look for sunlight, you may find it. If you look for clouds, you may find them. If your heart is full of affection, and singing is on your lips, you will find evidences of God's love as widely scattered as the stars. The lilacs and violets of the spring-time will smile at you, and exclaim, "God is love." The April showers will sing as they descend, "God is love." The west wind, as it gently rustles through the maples and pines on the summer evening, will whisper, "God is love." The thunderstorm which gathers and breaks upon mountain crests; the crashing and dashing of a Niagara; the wild, everlasting beating of the ocean upon the shore,—will each declare in its own way, "God is love."

Blessed is he who goes forth, Nimrod-like, under the stars, and into the larger field of man's spiritual yearnings and necessities, to hunt for the evidences of God's love. He that seeketh this treasure shall find it. Ever close at hand is the object of his inquiry.—*S. S. Times.*

GOSPEL PREACHING OUTLINED.

"*Preach unto it the preaching I bid thee.*—Jonah 3 : 2.

There are a great many Jonah's in our day, afraid to carry God's message because of the reception they may meet.—Jeremiah 1 : 7, 8 : Ezek. 3 : 17–21 ; Mark 2 : 2 ; Ex. 4 : 10–14.

A good rule by which to be governed in your preaching is Nehemiah 8: 8.

The true spirit of preaching is found in Acts 8.

Preach the Word—not your own ideas.—Acts 8 : 4.

Preach Jesus, the Saviour, the only Saviour.—v. 35.

Preach Christ the Anointed, the sent one.—v. 5.

Preach the Gospel—full salvation—good news.—v. 25.

Preach the things concerning the kingdom—all parts, no optional message, and nothing but the things of the kingdom.—v. 12

Preach in all places wherever God sends you.—v. 40.

Preach

Peace with God through our Lord Jesus Christ.
Regeneration, or the new birth.
Enduement of the Holy Spirit.
Activity in God's service.
Coming of our Lord in glory.
His reward to the faithful ones.

Lutheran church circles in Minnesota are discussing the action of Augustana Synod which has excluded the church at Litchfield with a membership of nearly 200 from both Conference and Synod. The matter came before the Conference in the shape of a report from a committee appointed at last year's meeting. At that time it was reported to the Conference that the congregation at Litchfield was deliberately violating the rules of the Church by admitting to membership persons belonging to secret societies or orders. A committee was at that time appointed to investigate, and this committee reported that the members of the Litchfield congregation had decided by ballot not to exclude members of secret societies. The committee made no recommendations, but a motion to exclude the church was carried by a vote of 77 yeas to 10 nays.

A LETTER FROM AN INDIAN BOY.

Cantonment, Ind. Ter., March 25,1891.

I am glad that I have a chance to write a letter to you. We now study Church History instead of Geography. We are all in good health and are getting along very well.

Mr. Mouttet asked us all who can read and write well enough, to write letters to the Mennonite, and he told us that he himself would write one. I like to read the Mennoite.

Joseph and I work in the little schoolroom.

As I do not have anything more to tell you about I will close with best wishes and kind regards.

From Your Friend,

Johnny Wolf Chief.

For the Mennonite.

KEAM'S CANON, ARIZONA.

From a private letter to the editor, by Bro. P. Stauffer under date of March 8, we make the following extracts: Dear Bro. Grubb:—You ask me, are there any Mennonites in your locality? Besides myself I know of none in the territory. I am located on the Moqui Indian Reservation and hold the position of Moqui farmer. The Moqui Pueblos are a very interesting, self-supporting tribe. They support themselves by raising corn, beans, and an excellent flavored peach, which they dry for their own use and for the market. Their corn they grind between two stones and make of it a fine meal in that way. The meal is prepared in several ways for food. One way is to spread the meal, which is usually colored with an extract made from a certain seed, on a heated stone to bake. When done it very much resembles a red or green sheet of paper. This bread is kept a long time without getting stale. Melons are also cultivated here; these I find both whole and dried, up to the present month of March. They have but few ponies, but a great number of burros which are used to carry their wood, water and crops both from fields and to market. They own some cattle and sheep. The wool of the sheep they spin with their hands by means of a stick. They weave good blankets, besides doing some nice embroidery. They are also skilled in making pottery, jugs and other vessels, that are used in housekeeping. Housekeeping is not a word out of place here as they really live in houses, built of stone, some containing rooms as large as 14x30 feet. The Moquis number about 1900 men, women and children. They are fairly divided into seven villages, which are located on three different mesas, that have an altitude of about 300 feet above Valley land. These mesas or ridges are al most an entire formation of sandstone, at the foot of all, good springs issue an abundant supply of water. The object for building up so high was for protection in case of war. The Moquis are a very timid people compared with the Cheyennes,or either the Navajos, whose reservation adjoins the Moquis.

So much about their temporal condition. These people being partly civilized, this field would afford a grand opening for mission work. It is an established fact that Christianity alone, without some civilization, will not make a lasting impression on the Indian.

These Moquis have not been so much mistreated by the Americans as by the Mexicans, therefore they do not have that prejudice against the white man, that many other tribes have. They are easily approached by the white man, and willing to learn of him whatever is to their advantage. The fact that they are not greatly prejudiced, are self supporting and are living in established villages, are favorable advantages for mission work.

The first mesa having within a limit of three-fourth of a mile three villages, has 125 children between the ages of 5 and 16 years. The second mesa has two villages within a quarter of a mile and one about two miles distant. Here are 130 children. On third mesa is one village called Oriby, the original name of these people, which have for several hundred years been annexed to the Moquis, and have thus adopted their ways and habits. This village has 165 children. Out of the 420 children, 100 are in the Government school at Keam's Cannon; which buildings are no better than the old buildings were at Cantonment. These people do not demand expensive buildings. School houses could be built near these springs, so that no child would have more than half a mile to go; they could be built of stone, procured on building ground and furnished by Indian labor. There is not an Indian in this tribe that understands English thoroughly, but several speak Mexican quite well. There are neither whites nor Mexicans living among them. So far I have not noticed any of the immoralities that an Indian so easily learns from degraded persons, such as card-playing, etc. These children are capable of learning fast, as those in school now fully prove. Sixty days ago the Supt., Mr. R. P. Collins, brought 20 children in from the Oribas—this village had never before sent a single child to school. These 20 children sing a number of hymns without any prompting. They know all the Golden Texts for this quarter, besides all of the ten commandments, can count 100 and do well in reading. The government school is located 15 miles from the first mesa, therefore no danger of conflict. The seven villages are altogether only 15 miles apart from each other. Assured of the fact that the Moquis would welcome mission work, I will only add, if the Mennonite church willl extend its work, this inviting field should not be overlooked. Here is a field where the harvest is ripe. May God send laborers soon is the earnest prayer of your brother.

For the Mennonite.

"THE NINETY AND NINE."

J. B. BECHTEL.

Indeed all the hymns as we have them in the "Gospel Hymns," are instructive and impressive, but it seems that some are more so than others and especially when sung, and, "circumstances related of their origin" by the very author himself.

It was the writers blessed privilege to listen to Mr. Ira D. Sankey as he sang the lovely hymn, "The Ninety and Nine," and told the audience how he came to sing it the first time that it was ever sung. "It was in the year 1873, as Mr. Moody and myself were traveling in the old country on an evangelistic tour; we were naturally often thinking of our home and country and wishing to hear and read of America. As we were traveling in Scotland, I was very much concerned to find a hymn suitable for the people of Scotland, but could not settle my mind on any particular hymn. So one day as we were going towards Edinburgh, I bought a paper at a news stand expecting to find some news of America. Riding in the car, as we did, I glanced over the paper and what did I find, but the beautiful little poem entitled, "The Ninety and Nine," reading over it I called Mr. Moody's attention to it, but he being engaged in reading letters from some of his friends in America, did not give much attention. After reading it over I at once concluded, that it would be a suitable hymn for the people of Scotland, but then came the thought, how can I sing it as there is no music to it; we came to Edinburgh where evangelistic meetings were to be held. One evening after Mr. Moody's sermon I was to sing, and what was to be the selection, in my mind it was to be the poem, "The Ninety and Nine," no, thought I, there is no music to it; but I could not resist, the spirit seemed to say, the poem cut out of that paper is the song for the people of Scotland; being so thoroughly convinced I sat down to the organ, took the little piece of newspaper containing the poem, placed it on the organ and commenced to sing, 'There were ninety and nine that safely lay in the shelter of the fold, etc,' (Gospel Hymns, No. 6), not knowing where I would end, but praying and singing, I sung it to an effect. After the meeting, Mr. Moody stepped up to me and said, 'where did you get that inspiring hymn?' I replied, 'that is the little poem I read to you the other day as we were traveling toward Edinburgh.' 'You never read that poem to me,' replied Mr. Moody, I again answered, 'I did, but you would not give me your attention.' There was a lady in the gallery who after the meeting made all possible effort to press her way up front to speak to me, but so great was the crowd that she could not press through. About three days later I received a note from her, telling me that the hymn I had sung that evening were the words of her sister, Miss E. C. Clephane, who wrote them for a friend of hers some years ago without thinking that they would ever appear before the people, and perhaps, be the means of leading souls to Christ. Certainly I was glad to find the author of the poem, and wrote back to the lady asking whether her sister had written any other poems, to which she responded by sending a number which she had composed. But among the lot was only one to which music could be written, that was hymn No. 43 in Gospel Hymns." The writer of this article

THE MENNONITE.

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A. B. SHELLY, ALLEN M. FRETZ, N. B. GRUBB. } *Publication Committee.*

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Articles for Mission Department are to be sent to A. B. SHELLY, Milford Square, Pa.

PHILADELPHIA, MAY, 1891.

The editor was favored with a short but very pleasant visit, a few days ago, by Bro. Emanuel Suter. It gave us real pleasure to form the personal acquaintance with Bro. S. and find him alive to the aggressive duties of the Church.

The MENNONITE makes humble pretentions, yet it circulates from the eastern to the Pacific coast, and also in the British Province and Europe. Now ask yourself the question, in the interest of your church, "What have I done to help along? Have I paid my subscription? Have I endeavored to secure a new subscriber?

The wave of progress will either fan and nurture the glowing embers to life and activity, or extinguish the remaining spark so that nothing but charcoal will remain. God grant us grace that we close not our eyes to the light. The day is far spent, the shadows are lengthening and the setting sun is rounding larger and larger, giving warning that night will soon be upon us.

The Easter season was a refreshing one for the Christian people. The gloom and sadness of the crucifixion were dispelled by the rays of light and joy that came from the Saviour's empty sepulchre, declaring anew the resurrection of our blessed Lord; the spiritual resurrection of those who were dead in tresspass and in sin; and the resurrection of the dead at the last day.

How can a minister of the Gospel expect to be used by the Lord for the building up of His kingdom, if the minister makes his calling a secondary matter? Where your treasure is there will your heart be also. A divided service *will not* be accepted and God *can not* bless it. There are to-day too many men in the pulpit with divided hearts, and the greater division world-ward; and too few with singleness of heart, looking "with an eye single to the glory of God."

[Conclusion to article on preceding page.]

sees for himself two practical lessons, trusting that the readers of the MENNONITE will see them likewise. 1. Faith in God for ability. 2. What God's blessing will do with things that seem insignificant to man.

PROGRAMME FOR MINISTERIAL CONFERENCE.

The ministers belonging to the Eastern Conference will hold a Ministerial Conference, beginning at 10 o'clock A. M. on Monday, May 4th, in the Saucon church near Coopersburg, Pa. The following programme has been arranged for this meeting:

I. Pastoral Visits, A. B. Shelly.
II. Popular Preaching, Wm. S. Gottschall.
III. A Bible Course on 1 Tim. Chapt. 4:
a) vs. 1-6, conducted by A. S. Shelly.
b) vs. 7-11, " " A. M. Fretz.
c) vs. 12-16, " " N. B. Grubb.
IV. Asking and answering of questions.

All are invited to attend.

J. S. MOYER.

EASTERN CONFERENCE.

The Eastern District Conference of the Mennonite church will convene in the Saucon church near Coopersburg, Pa., on Tuesday morning at 9 30 o'clock, May 5th, to hold its semi annual sessions. Conference will be opened with the customary religious services conducted by the bretheren A. S. Shelly and Wm. S. Gottschall.

All the members of Conference are expected to be present, and all others are invited to attend the sessions.

J. S. MOYER, SEC.

SUNDAY SCHOOL CONVENTION.

The time for holding our Annual Sunday-school Convention is rapidly drawing nigh. The program committee is anxious to make the occasion as interesting and profitable as possible. The committee, therefore, desires that any one, having a topic to be discussed at the Convention, would forward it to either of the committee. We hope and trust that all who have shown such an active interest in the Conventions before will forward their suggestions and thus help to arrange the program. All suggestions should reach the committee no later than June first.

W. S. GOTTSCHALL, Schwenksville, Pa.
U. S. STAUFFER, Quakertown, Pa.
A. M. FRETZ, Bedminster, Pa.

COMMITTEE.

CHURCH NEWS.

DALTON, O.—The Easter holidays have come and gone, and will be days long remembered by our congregation. On Good Friday Rev. Ephraim Hunsberger, of Wadsworth, was with us. In the morning he preached from Acts 2: 38 and received five persons into the church by holy baptism. In the evening he preached again, basing his remarks on John 21: 15—18. At the conclusion of the sermon he ordained our pastor, Joel Lehman, to the office of Bishop. On Easter morning the ordinance of the Lord's Supper was observed. All the members, with the exception of a few who were prevented by sickness, were present and partook of the sacred emblems. God grant that the partaking of these emblems of the suffering and death of our Saviour strengthen us all through our Life's journey! I was highly pleased with the letter from sister Anna Schmidt in the April number. I feel that such letters inspire us anew to work for our dear Lord and His cause.

CAROLINE TSCHANTZ.

PHILADELPHIA.—The days preceding the Easter holidays were sad and dark days for some of our people. Some were visited by serious sickness, while in a few families death had entered; but the Easter tide brought a revival of the resurrection hope.—Palm Sunday evening in the presence of a large congregation, one young man publicly confessed Christ and was baptized. Gospel services were held throughout the week. Good Friday evening twenty young souls were baptized and admitted to church membership; three by right hand of fellowship. The Lord's supper was celebrated on Easter Sunday, both morning and evening. The attendance was very large all day and the number of communicants larger than ever in the history of the Church. A number of friends from the country churches were with us to participate. We have greatly appreciated their kind words and goodly fellowship. The early meeting on Easter night was conducted by Prof. H. S. Borneman, of Upland, Pa. who came over to unite with us in the commemoration of the suffering and death of our now risen and living Saviour.

GREAT SWAMP CHARGE.—Communion services were held on Easter Sunday in the East Swamp church, on the Sunday following in the West Swamp church, and on Sunday, April 19th in the Saucon church. In the Flatland church communion will be held on Sunday May 3d. Here a number of souls will be baptized and admitted as church members. Baptism and preparatory services will be held on Saturday afternoon preceding the communion. In the Flatland church, the Sunday-school, which had been closed during the winter, was opened again on Sunday. April 12th, with an encouraging number in attendance. The Sunday school in the Saucon church, which was organized during last summer, now numbers upwards of 100 pupils. The Sunday-schools in the remaining churches of this charge are well attended and manifest a laudable interest. The West Swamp church has a Young People's Christian Society which meets every alternate Sunday evening. The exercises consist of Bible reading, song services, recitations, reading of essays etc. The meetings are well attended and both the members of the society and others show a great interest in them.

MISSION DEPARTMENT.

FROM OUR MISSION.

Cantonment, Ind. Ter., Mar. 26, '91.

In reading this my first correspondence some of the readers of the MENNONITE may perhaps ask the question, who is this strange correspondent. We may be strangers to some of you for the present, I hope however that you will be acquainted with us by and by.

A short time ago the Mission Board called us to this station to assist the brethren in the work here. Although the weather seemed favorable when we departed from Darlington, before we reached Cantonment, while yet about 28 miles from here, a severe snow-storm befell us. It was about 11 o'clock at night when we reached our destination. Here we found everybody at rest, but when they heard some wagons passing through the yard one light after another was lit, and soon all the brethren and sisters here came to welcome us as co-workers in the labor they are doing for the Great Master.

After a brief conversation we retired to rest in a room which the sisters, who are working here, had well prepared for us. In the morning, upon inquiry, I was told by Bro. Voth that there were then 71 children attending our school, and that three were by permission at home, on account of sickness. Many of the children here could recall the time when my dear wife and myself had been here before, working among the Indians. One after another would say, "This is Mrs. Mouttet, formerly Miss Riesen, and this is Mr. Mouttet." Many of the old Indians also remembered us and seemed glad to meet us again. Many of the past occurences were brought to a talk. One would recall one thing, another one something else; especially did those whose children I had punished seem not to have forgotten the reproof I gave them. In spite of all that no one seemed dissatisfied to see us here again working for their benefit.

Some reader may perhaps ask me the question: "Do you find the Indians farther advanced now than they were when you left them? I can say with the best assurance, "*Yes, I do.*" The word of God did not return unto Him void. Not only in a religious way did the Indian improve, but also in many other respects. I recall the time when no Indian here had a house to live in, when no farm work was done among them, when all, except the policemen, wore blankets. Now, what a change! Many Indians live like citizens. Indians who then acted very mean when compelled to send their children to school, are now of our best friends. Children who formerly did not like the school requested me not long ago, to try and get their brothers and sisters or relatives to come to school that they too might learn of Jesus. These are fruits brought forth by our mission. Do not get weary, dear reader but help along that the gospel may enlighten this benighted people. Let us advance in the work of the Lord. Let each one do his part and great results will follow. We have now 76 children attending our school, many of whom have lately been brought in from the camp.

May God bless our work and help us from day to day to labor and be faithful in His cause! Remember us in your prayers to God.

Your brother in Christ,
P. MOUTTET.

Brother Mouttet has lately been appointed superintendent of our Mission at Cantonment, and we doubt not, this his first correspondence from his new field of labor will be of interest to many of our readers.—ED.

INDIAN MISSIONS.

Extracts from an address delivered by the Rt. Rev. H. B. Whipple.

When I went to my diocese thirty years ago, there were over twenty thousand Indians in Minnesota. They had sunk to a depth of degradation their heathen fathers had not known. Friends told me it was hopeless, that they were a perishing race. I said, "If they are perishing, the more reason to make haste to give them the Gospel." The picture was dark, but not darker than that drawn by the pen of divine inspiration in the first chapter of Romans. I carried it where I have learned to take all which troubles me, and at my blessed Saviour's feet I promised I would never turn my back on the Indian whom God had placed at my door, and I have tried to keep the vow.

I can tell you the story of Indian Missions by relating one incident. Some years ago Rev. Lord Charles Hervey went with me to the Indian country. We had delightful services. After the Holy Communion we were sitting on the green sward near a house. The head chief said, "Your friend came from across the great water; does he know the Indian's history?" I said, "No." He said, "I will tell him."

"Before the white man came, the forests and prairies were full of game, the rivers and lakes were full of fish, the wild rice was Manido's gift to the red man. Would you like to see one of these Indians?" There stepped out on the porch an Indian man and woman dressed in furs, ornamented with porcupine quills. "There," said the chief, "my people were like those before the white man came. Shall I tell you what the white man did for us? He came and told us we had no fine horses, no fine canoes, no houses. He said if we would sell him our land he would make us like white men. Shall I tell you what he did? No, you had better see it." The door opened, and out stepped a poor, degraded-looking Indian, his face besmeared with mud, his blanket in rags, no leggings, and by his side a poor, wretched-looking woman, in a torn calico dress. The chief raised his hand and said, "Manido, Manido, is this an Indian?" The man bowed his head. "How came this?" The Indian held up a black bottle and said, "This is the white man's gift." Some of us bowed our heads in shame.

Said the chief, "If this were all, I would not have told you. Long years ago a pale-faced man came to our country. He spoke kindly and seemed to want to help us, but our hearts were hard. We hated the white man, and would not listen. Every summer, when the sun was so high, he came. We always looked to see his tall form coming through the forest. One year I said to my fellows, 'What does this man come for? He does not trade with us, he never asks anything of us. Perhaps the Great Spirit sent him.' We stopped to listen. Some of us have that story in our hearts. Shall I tell you what it has done for us?" The door opened and out stepped a young man—a clergyman—in a black frock coat, and by his side a woman neatly dressed in a black alpaca dress. Said the chief, "There is only one religion in the world which can lift a man out of the mire and tell him to call God 'Father,' and that is the religion of Jesus Christ."

One day an Indian came to our missionary and said, "I know this religion is true. The men who have walked in this new trail are better and happier. But I have always been a warrior, and my hands are full of blood. Could I be a Christian?" The missionary repeated the story of God's love. To test the man he said, "May I cut your hair?" The Indian wears his scalp-lock for his enemy; when it is cut it is a sign he will never go on the war-path again. The man said, "Yes, you may cut it; I shall throw my old life away." It was cut. He started for home, and met some wild Indians, who shouted with laughter, and with taunts said, "Yesterday you were a warrior, to-day you are a squaw." It stung the man to madness, and he rushed to his home and threw himself on the floor and burst into tears. His wife was a Christian, and came and put her arms about his neck and said, "Yesterday there was not a man in the world who dared call you a coward. Can't you be as brave for Him who died for you as you were to kill the Sioux?" He sprang to his feet and said, "I can and I will." I have known many brave, fearless servants of Christ, but I never knew one braver than this chief, who is now in Paradise.

In Jaffna, Ceylon, the Christian women take from the portion of rice daily measured out for the family food, a double handful and put it into a bag hanging against the wall for an offering to God's work. A heathen priest heard of the practice and commended it, introducing it among the heathen women, and from their offerings, in time, a temple was built. This shows how little things aggregate and become powers for good or evil.—*Heathen Woman's Friends.*

SUNDAY SCHOOL.

WORDS FOR TEACHERS.

The Sunday-school teacher's general preparation should comprise—(1) a knowledge of the construction and contents of the Bible; (2) a knowledge of the powers and peculiarities of his pupils; (3) a knowledge of the principles of teaching.

The Sunday-school teacher's specific preparation should comprise that arrangement of the contents of a Scripture lesson which will best aid the teacher in leading his pupils to earnest thoughtfullness and self-application in the simple reading of God's word.

The Sunday school should supplement the pulpit, and the Sunday-school teacher should induce his pupils regularly to attend the public and social services of the church, and he should also seek to bring them to a hearty acceptance of Christ, and to membership in the church of Christ.

The Sunday-school is not a substitute for the family, for the public church services, nor for the other religious meetings of the church; but it is a *department* of the church of Christ, in which the word of Christ is taught for the purpose of bringing souls to Christ, and of building up souls in Christ.

The Sunday-school should supplement the family, and the teacher should aid wise and godly parents to bring up their children in the nurture and admonition of the Lord; and be the religious instructor of children whose parents neglect this important part of their duty.

OUR IDEAS.—If we gain knowledge and inspiration, and enthusiasm and righteous ambition, they will never die; not even when we cross the valley of death. We gather these largely from books, and men, and the world. Greater than any or all of these is *love. God is love.* And God is greater than any or all of these. A knowledge of God and of the doctrine of His Son our Saviour is greater than inspiration, greater than enthusiasm, greater than ambition, for the reason that the whole is greater than its parts; the tree more than its fruit.

J. E. YODER.

TO SUNDAY SCHOOL TEACHERS.

Do you study the Bible; do you pray over it; do you teach it carefully, earnestly, sincerely? Do you enforce its wonderful, important truths, by precept, by illustration, by example? A Sabbath school teacher went to a ball and danced nearly all night. The next Sabbath she had no class; her girls had left her. They were not Christians, but they said they would not sit under such a teacher.

An unassuming Christian lady offered to teach. A class of young ladies, some of them Christians, was given her. Within a year every member of that class had been converted, and when the teacher was called to leave it she had seen all of them become members of Christ's church upon earth. When she was able to return she asked to take her old class, but the superintendent, without giving any reason why, gave her another class. None of these were Christians. But when, a year afterward, she was called from them by a sickness which was unto death, nearly all of them were the children of the heavenly kingdom. And as she was passing away a heavenly radiance illuminated her countenance, the gates of glory were opened to her earthly vision, and she spoke to her friends around her bed of the beautiful, enrapturing sight, and closing her eyes her immortal spirit—was There.

Our heavenly Father vouchsafes to but few such a dying hour. Was it not given to her because of her faithfulness in his vineyard?—*Selected.*

God's promises were never intended to be thrown aside as waste paper. He intended they should be used.

—*Spurgeon.*

Life is not so short but that there is always time enough for courtesy.

—*Emerson.*

HOW EARLY?

Miss Annie S. Harlow, a primary teacher in a Lowell Sunday-school, thus answers the question, How early can a child become a Christian? "If we would see the tide of the world set godward, the work must be done with the children before their course is fixed in sin. The church is awakening to the fact that if reforms are to be brought about, the work must begin with the children. Few are guided by prayerful mothers, and much is left to the primary teacher. We have a right to expect that children will turn from the way of sin to the way of life. When a child is old enough to love his Savior. When he is old enough to know right from wrong he is old enough to choose the right. My assistant called on one of our four-year-old boys in kilt skirts. There she learned that one day his auntie left him, telling him to play with the woodpile until she returned. When she came back and took the little fellow in her lap he said, 'Auntie, I was naughty while you were gone.' 'Why, I don't see anything that you have done.' 'No, you can't see it, but I took the key and unlocked the door, and got one of my pennies to buy a stick of candy. When I had locked the door and gone off, God said, "That is naughty. God doesn't like it and auntie won't like it, either." I went and put it back, but God saw the naughty.' "—*Golden Rule.*

DON'T FORGET THE APPLICATION.

Not only bring the truth before the mind's eye, but press it home on the pupil's heart. Many teach the Bible simply as a history or sacred narrative, setting forth the incarnation, work, teachings and death of Jesus Christ, as related to the past. "That sermon was without force," said an aged Christian, because there was no application." Your class must carry the conviction that the truths which the lession contains are for THEM. Do not talk *before* your class, but *to* your class. There must be a personal application to each individual scholar. Find out beforehand the personal needs of your class; then find in the lesson something to supply that need. They should go away with the distinct idea of something they have gained or failed to gain. Make a *point* somewhere along the line of your lesson. Select, after careful study, two or three prominent thoughts growing out of the lesson, and teach them so they will *stick.*

But, then, the application of these truths must be made all along. If you wait until the close of the lesson to make the application, the tap of the superintendent's bell may call your attention, and your work is unfinished; and you know how unsatisfactory it is to let your class go away, when you fully intended to impress upon their minds certain truths, which you failed to do.

Don't forget the application, dear teachers, but, step by step, in the Scripture lesson, lovingly, kindly, plainly, earnestly and prayerfully *press* the truth home upon the consciousness of those entrusted to you for spiritual instruction and guidance.

THOUGHTS FOR THE QUIET HOUR.

Ah! love is wisest alchemist,
And faith the truest test;
By it bright love discovers oft
In very worst a best;
From bitterness extracts a sweet,
And, by fond joy enticed,
She cameos out from flinted griefs
Choice keepsakes of the Christ.
Wortman.

God-sent sorrow is an angel in mourning. But any sorrow that we may rightfully escape is not God-sent.—*Garret.*

A good way to have conscience untormented is to have it undefiled. He who made you clean within will also keep you calm within.—*Secker.*

God never has built a Christian strong enough to stand the strain of present duties and all the tons of to-morrow's duties and sufferings piled up on the top of them.—*Cuyler.*

Be sure that God
Ne'ver dooms to waste the strength
He deigns impart. *Browning.*

MONEY RECEIVED FOR MISSIONS.

Brother Hermann Suderman, our Mission treasurer, reports in the *Bundesbote,* the following sums received for our Indian Mission during the month of March:

Through Rev. C. Schowalter, Primrose, Iowa: From the savinge of F. H. Krehbiel's children $2. Birthday gifts from Otto, Katie and Olivia Leise 42cts. Through Rev. Wm. Galle, Mountridge, Iowa: From brother D. C. Smith $4. Through Rev. S. F. Sprunger, Berne, Indiana,: Tithes from F. $16.80. birthday gift 63cts., from the Missionbox of the church at Berne $4 50. Magdalene Baer $1. F. H. Gorz, Freeman, S. D. $2.05. J. A. Augsburger $1 25. Widow Gerber $1. Jos. Springer $4. Josephine Verchler $2. From church at Gridley, Ill. $20. Through Peter Schneck, Dalton, Ohio: Salem church $10.46. From Rev. D. D. Becker Marion, S. D. $6.50. Through Rev. H. R. Voth. from U. S. Government for Halstead Contract School $1024.45. Through W. J. Nickel from Brotherdale Sunday school $47.-70. From Gerhard Wiebe, Cleveland, Ohio, $100. From P. Roulet's congregation, Ia., $22. Through brother Sol. Krehbiel. from Hopefield church $7.65. From sister Schrag $5. Through brother C. Auerheimer, Summerfield, Ill., from Grieber Bergthold wedding $2. From Ruth Pletcher do. $20.50. Through Trexler & Harlacher, Allentown, Pa. from readers of *Welthote* $5.50. Through Rev. J. R. Toews, from Joseph Shirmer, Dutsville, Kansas $1. From brother John Horsch, from Halstead Sunday school $10.50.

HERM. SUDERMAN, TREAS.

THE YOUNG PEOPLE.

MY THREE-FOLD REST.

I.

"Come unto Me, all ye that labor, and are heavy laden, and I will give you rest."—Matt. 11: 28.

From sin and sins, dear Lord, I rest—
Altar and Priest and Sacrifice Thou art;
By law and sin no more opprest,
I share in Thy beatitude a part.
My yesterdays are covered by Thy blood;
To-day my only shelter is Thy power;
To-morrow Thou wilt be as strong and good
As in the past most gracious hour.

II.

"Take My yoke upon you, and learn of Me: for I am meek and lowly in heart; and ye shall find rest unto your souls."—Matt. 9- 29.

I rest by serving at Thy will—
Thy yoke is easy and Thy burden light;
And peace grows deep and deeper still,
As my obedience proves Thy might.
I hold my powers alone for Thee—
Use them in loving errands of Thy grace;
And calm me, though I may not see
Thy methods, as before Thy face.

III.

"There remaineth, therefore, a rest to the people of God."—Heb. 4: 9.

And yet the noblest rest remains
In sweet reserve for hope and love;
It hath no place for sighs or pains,
'Tis kept a glad surprise above.
Oh, rest untroubled and serene,
In Thy bright presence, spotless Lamb!
Fit me each day, by every scene
For robe and harp, for crown and palm.

—*Stone.*

THE WORK OF GOD IN A SCHOOL.

In a winter district school, nearly half a century ago, the scholars had carried the sport of snow-balling to such an extent or excess, that several of them had been seriously injured, and the teacher had forbidden any more snow balls being thrown. One day, as the teacher called in the boys from recess, some one in the rear threw a ball, which just passed the head of John Severance, and hit Willie Newton on the side of the head. He instantly set up an outcry, and, turning angrily about, accused John of throwing the ball. "I did not throw it," said John, "I saw it whiz past me, but I do not know who threw it." All the same as it came from John's direction, Willie knew no one else to accuse, so went in and entered complaint against John.

"John Severance," said the master, "come out on to the floor." "I did not throw the snow ball," said John, as he came out. "You need not deny it," said the master, sternly, "take your choice between making a confession before the school, and sitting down on the floor, till I give you leave to get up."

Poor John! It was a humiliating thing to do, but he had nothing to confess, so there was no alternative, and he sat humbly down on the floor, covering his face with his hands to hide the tears that came from the injustice of the punishment. But *One* did see, and *One* more powerful than all human beings spoke peace to that troubled young soul. There came such a flood of light into the heart of John Severance while sitting on that worn and dusty floor, such a vision of God's mercy and justice, in vivid contrast to ignorance and injustice of man, that a prayer of glad hope came to his lips. "Father, accept me," was the silent but earnest petition, and somehow in a moment he felt all the burden of his sins rolled away from his heart, and he knew he was God's own child, then the shame and weariness were nothing to him. The humiliating place seemed a kingly throne, for he was now saved and he knew it.

"You may take your seat now, John," said the teacher at length. John arose, and a feeling came over him that he wanted to tell of his new-found joy. "I would like to say a few words to the school," he said. "Certainly," said the master, thinking that John was now prepared to make a confession. But to the surprise of both teacher and pupils, John with no allusion to the matter of the snow ball, went on in a few eloquent words—eloquent because sincere, to tell them of all he had thought, and felt, and experienced while sitting there in disgrace. It wrought upon the school powerfully, and when he had finished, many young eyes were misty with tears. That was the beginning of a powerful work of grace in the school. Before the winter was over more than fifty, including the teacher, were hopefully converted.

John Severance, through all the years since, has adorned the doctrine of our Saviour, and still lives (if not lately died) at a good old age to tell the story. That lawless snowball set in motion a chain of events, whose results only eternity can tell. God is Sovereign; all things serve His might.—*Selected for "The Mennonite" by Jon. E. Yoder.*

CHRISTIAN ENDEAVOR CONVENTION.

The Christian Endeavor Societies of Bucks, Chester, Delaware, Montgomery and Philadelphia counties, Pa., held their first convention in the Grace Baptist Temple, Philadelphia, on Thursday evening, March 26, 1891. The capacity of the large new structure was tasked to its utmost to accommodate the vast throng seeking admittance, and many were unable to get within the doors.

Over 6000 persons were literally packed into the two great auditoriums of which the Temple boasts. Four thousand five hundred members attended the services in the church proper and 2200 assembled in what is known as the Sunday-school departments. When by chance the two audiences sang at the same time, the monster building fairly trembled, so great was the volume of song. A choir of 500 voices led the principal meeting, which was presided over by Rev. George A. Stewart, of Harrisburg, President of the Christian Endeavor Union of Pennsylvania. Rev. Dr. Pelz, assistant pastor, in his address of welcome spoke of the benefits to be derived from such a gathering, and urged that all persons attending should absorb some good and new thought to further disburse among their friends. Bishop Foss exemplified faithfulness and persistancy in the Christian life. Rev. Wilton Merle Smith, President of the New York City Union, delivered a masterly address on "Our Part and Place in Church Work." He thought that the churches are beginning more and more to realize what an aide-de-camp is to be found in a good live Christian Endeavor Society. A consecration meeting of the most impressive character terminated the exercises. It was led by J. N. Baer, General Secretary of the United Society. He pleaded with Christian Endeavor members to always be ready and willing when they found themselves growing cold toward Christ to make a new consecration, as the best men we read of in the Bible have again and again started over to serve the Almighty. The services on the lower floor were in many respects similar to those which took place above.

WOMEN WORKERS IN THE CHURCH.

And it shall come to pass afterward, that I will pour out my spirit upon all flesh, and your *sons* and your *daughters* shall prophesy. And also upon the servants and upon the handmaids in those days will I pour out my spirit.—Joel 2: 28, 29.

This is that which was spoken by the prophet Joel.—Acts 2: 16.

Usually many of the most efficient and persistent workers are to be found among the women. The most timid and hesitating among these may be encouraged by learning more fully of Deborah, the Judge; and Anna, the prophetess; of Mary, in her devoted service to Christ; and of Dorcas, in her ministrations to the needs of the poor. It was the women who were last at the cross, and first at the sepulchre. Priscilla could hospitably entertain Paul, and successfully teach Apollos. Both the Old and the New Testaments abound in instances where woman was honored with divine commissions which she discharged with marked acceptance and success. Nor were they without their place in the early church, laboring as deaconesses (Rom. 16: 1), and as indispensable helpers in carrying forward the great work of Christ in the world.

A CHRISTIAN, for the sweet fruit he bears to God and men, is compared to the vine. Now, as the most generous vine, if it be not pruned, runs out into many superfluous stems, and grows at last weak and fruitless; so doth the best man, if he be not cut short of his desires, and pruned with afflictions. If it be painful to bleed, it is worse to wither. Let me be pruned that I may grow rather than be cut up to burn.—*Joseph Hall.*

QUESTION CORNER.

No. 5.

BIBLE QUESTIONS.

24. Who was the oldest man that ever lived, and what was his father's name?

25. Who was plowing with twelve yoke of oxen?

26. What persons did Jesus raise from the dead?

27. What prophet had the choice of accompanying the Jewish captives into Babylon or of remaining with the remnant left in Judea?

28. Name four passages in the Bible in which angels are described as holding drawn swords.

29. Who would have killed himself with a sword had he not been prevented?

30. In what passages are swords made emblematical of God's Word?

ENIGMA NO. 5.

There is a choice expression twice made by one of the Apostles in his epistles, composed of 9 letters, of which 1 and 9 are also the first and last of what another Apostle prizes very highly, and the afore-mentioned Apostle does not use in his epistles but once; 3, 7, 8, 9, is the name of a creature to be taken as an example for his harmlessness; 6, 4, 8, 9, expresses the state we should be in toward the Lord, while the opposite expresses our state toward sin; 5, 2, is the measure by which Jesus expressed the truth upon which the above expression of the Apostle rests. Find the expression of the Apostle, his name, and all the words and passages referred to.

Answers to Questions and Enigma in March Number.

12. All excepting Daniel chap. 2: v. 4, to chap. 7, inclusive; Ezra chap. 4: v. 8, to chap. 6: v. 18, and chap. 7: vers. 12—26; Jeremiah chap. 10: v. 11, which were written in Chaldee.

13. By God breathing into his nostrils the breath of life.—Gen. 2: 7.

14. Enoch.—Gen. 5: 24.

15. a. Moses on Mount Sinai.—Ex. 34: 28.
b, Elijah on his journey from the wilderness of Beer-sheba to Horeb.—1 Kings 4: 2.
c. Jesus in the wilderness.—Matt. 4: 2.

16. 1. Kedesh. 2. Shechem. 3. Kirjath-arba. 4 Bezer. 5. Ramoth. 6. Golan.—Josh. 20: 7, 8.

17. Antioch.—Acts 11: 26.

ENIGMA NO. 8.

*C*herith,—1 Kings 17: 5. *H*iram,—1 Kings 9: 14. *A*dullam,—1 Sam. 22: 1. *R*achel,—Matt. 2: 18. *I*saiah,—Isa. 53: 7. *T*imothy,—1 Tim. 4: 6. *Y*oke,—Matt. 11: 29.

Charity.

Correct and partly correct answers were given by J. C. Kenagy, Mr. and Mrs. J. D. Moyer, Susan M. Fretz, Tobias Bowman, Hattie Eberhard, Anna R. Fretz.

As the lark sings sweetly while she soars on high, but is suddenly silenced when she falls to the earth, so is the frame of the soul most delightful and divine while it keepeth God in view by contemplation; but, alas! we make there too short a stay, and lay by our music.—*Baxter.*

It is the hand of God that weaves the pattern which he requires in the web of noble lives; and thus even by those dispensations which seem most afflictive he is preparing us so that we may best do his work, which is and ought to be our own.—*Farrar.*

The Treasury for Pastor and People for April, the closing number of vol viii, is on our table. One great feature of this number is the complete index by texts, authors, and topics of the twelve monthly issues of the year. A glance at this index will reveal the wealth and variety of the matter discussed and presented in this religious monthly. *Treasury for Pastor and People.* The most prominent articles in this issue in the sermonic line are. The Heroism of the Christian Ministry, by Dr Jay Benson Hamilton, with a fine portrait, a view of his church, and a sketch of his life; and a sermon by Dr. Stalker of Glasgow entitled, Biography in Three Words, full of fine discriminating thought Professor W H Warriner in The Living Issues, discusses The Minister and His Bible; Dr. T L Cuyler has a beautiful Pen Picture of Dr. Edward N. Kirk; Dr E P Goodwin, a concluding article on The Attitude of Nations and Christian People toward the Jews; Dr. Schauffler, a telling article on Spiritual Dynamics, and Dr H Taylor gives sensible views on Preaching the Gospel. The Leading Thoughts of Sermons are by Bishop Lightfoot, President Patton and Canon Scott Holland Editorials are on Wash Your Brains, Making a Difference, and Economy for God. Dr. Moment treats the Sunday-school Lessons with his usual ability and lucidity,

Yearly, $2 50. Clergyman, $2. Single copies, 25 cents.

E B TREAT, Publisher, 5 Cooper Union, New York.

MARRIAGES.

SHOURDS—YEAGER.—In Philadelphia, Pa., on March 29, 1891, by N. B. Grubb, Joseph B. Shourds, of Millville, N. J., to Mrs. Maggie Yeager, of Mexico, late of Philadelphia.

BARNHARD—WAGNER.—In Philadelphia, at the home of the bride's parents, on April 8, 1891, by N. B. Grubb, Thomas Edward Barnhart of Philadelphia, to Miss Amelia Carolina Wagner, of Frankfort.

DEATHS.

CLYMER.—On March 20, 1891, in Philadelphia, Pa., of bowel consumption, Milton T. Clymer, aged 55 years and 5 days. Funeral services in the First Mennonite church, by N. B. Grubb, from Rev. 2: 10. Interment at Quakertown, Pa. where Rev. J. F. Mohr and N. B. Grubb, assisted by A. B. Shelly officiated.

SCHWENK.—On March 3, 1891, in Zieglerville, Pa., occurred the sad death of Aaron Schwenk, who was literally roasted to death while living alone in his room, at the age of 80 years, 11 months and 7 days. Interment at Keely's church Cemetery where funeral services were conducted by W. S. Gottshall and H. A. Landis.

TSCHANIZ.—On Jan. 10, 1891, at Dalton, Ohio, Lizzie Elma, daughter of I. H. and the late Lydia Tschantz, aged 3 years and 13 days. Interment at the Salem church by the pastor J. Lehman, assisted at the house by Rev. Madge of the Presbyterian church.

A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.

LONGAKER.—On March 16, 1891, in Limerick, Pa., Susie infant child of Henry and Annie Longaker, aged 3 months 27 days. Interments at Keely's church Cemetery W. S. Gottshall officiating.

BLEAM.—On March 23, at Shelly, Bucks county, Pa., Stella, daughter of Henry and Emma Bleam, aged 2 years, 9 months, 7 days. Buried at East Swamp. Funeral services conducted by A. B. Shelly.

BEAN.—On April 1, at Quakertown, Pa., widow Hannah Bean aged 89 years, 10 mos. 2 days. Interment at Flatland Mennonite church. Funeral services by A. B. Shelly and F. J. Mohr.

HEIST.—On April 1, in Milford, Bucks county, Pa., Henry H. Heist, aged 58 years, 16 days. Buried at Scheetz's Lutheran church. Funeral services by A. B. Shelly and O. F. Waage.

Der "Kinderbote."

The *Kinderbote* is a semi-monthly publication, in the German language, for Children and Sunday-schools. It is published by the Publication Board of the General Conference The contents are especially adapted for children. Send for sample copies.

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THE MENNONITE.

VOL. VI. PHILADELPHIA, PA., JUNE, 1891. NO. 9.

FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3: 11.

YOUR OWN.

"Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger." (John 6: 35.)

What if your own were starving,
Fainting with famine pain,
And you should know
Where golden grow
Rich fruit and ripened grain?
Would you hear their wail
As a thrice told tale,
And turn to your feast again?

"Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. Whosoever shall drink of the water that I shall give him shall never thirst." (John 7: 37; 4: 14.)

What if your own were thirsting,
And never a drop could gain,
And you could tell
Where a sparkling well
Poured forth melodious rain?
Would you turn aside
While they gasped and died,
And leave them to their pain?

"Then Jesus spake again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8: 12.)

What if your own were darkened
Without one cheering ray,
And you alone
Could show where shone
The pure, sweet light of day?
Would you leave them there
In their dark despair,
And sing on your sunlit way?

"Jesus saith unto him, I am the way. . . No man cometh unto the Father but by me." (John 14: 6.)

What if your own were wandering
Far in a trackless maze,
And you could show
Them where to go
Along your pleasant ways;
Would your heart be light
Till the pathway right
Was plain before their gaze?

"Ye shall know the truth, and the truth shall make you free. If the Son, therefore, shall make you free, ye shall be free indeed." (John 8: 32, 36.)

What if your own were prisoned
Far in a hostile land,
And the only key
To set them free
Was held in your command?
Would you breathe free air
While they stifled there,
And wait and hold your hand?

Yet what else are we doing,
Dear ones, by Christ made free,
If we will not tell
What we know so well
To those across the sea,
Who have never heard
One tender word
Of the Lamb of Calvary?

"They are not *our own*," you answer?
"They are neither kith nor kin?"
They are *God's own*,—
His love alone
Can save them from their sin;
They are *Christ's own*,—
He left his throne
And died, their souls to win.

BEARING TESTIMONY.

It is quite true that religion is essentially a matter of the heart, and not merely of the lips; yet a religion of the heart that does not reach and influence the lips discredits itself by its own omission. Every Christian, however humble in his condition, can, in his way and in his circumstances, testify for Christ and make himself an epistle known and read of all men who know him; and he should do so. That modesty which restrains one from telling others what the Lord has done for him is greatly misplaced. Christ's friends should show themselves in every circle, on every occasion, and in reference to all the interests of His kingdom. They have nothing to conceal, but much to publish. Let them imitate the example of the restored demoniac, and tells others what a good friend they have found in Christ, in this way they will bear testimony to Him, make themselves useful to others and promote their own growth and comfort in the gracious life.

For the Mennonite.

LEARNING TEACHING, AND EDUCATING.

BY JOSEPH S. TAYLOR.

There was a time within the memory of many persons now living when no special training was given to the teachers of children. Any one who had the requisite information was deemed capable of "keeping school." What he lacked in skill he supplied in force; and so the rod was an indispensible tool of the schoolmaster. More important than maps or text books, more important than fresh air, clean floors and clean faces, was the switch. Education was like the blacksmith's trade; a great deal of vigorous pounding was absolutely necessary.

The world has moved during the last fifty years. We know it by the fact that the teaching which was the fashion when our parents went to school is only referred to now as a relic of barbarism, and the most accurate description of what ordinarily took place in the school-room half a century ago is deemed highly amusing.

It was not amusing to those who endured it—the poor, innocent children, who had to suffer for the faults, of their unskilful teachers. While the rod is not yet wholly banished—as it should be—from the school room, it is nevertheless seldom resorted to in the majority of schools. And the sentiment among educators of the present day is almost unanimously against beating. The use of the rod anywhere in a school room is an indication of a want of tact or skill in discipline. When a vast school-system like that of New York can be successfully maintained without any form of corporal punishment, it is idle for any teacher longer to plead necessity as an excuse for whipping. The necessity may exist but not in the child. Because the teacher lacks the art of governing by influence, he substitutes what is far more convenient to him than acquiring that art—namely *force*.

But the improvement in secular education is vast, and universal. The need of special training is now, happily, everywhere assumed as self-evident. The Normal schools have brought about this change. By sending out their graduates with well trained minds and some knowledge of the principles of pedagogy, they have leavened the whole mass of the teaching fraternity; and to-day, not only are the teachers more skilful than theywere formerly, but the curriculum has been enlarged, and the text-books have all been re-written in accordance with correct principles of education.

But how is it in the Sunday school? To ask the question is to answer it. We all know that the Sunday School occupies the place in education that the secular school occupied fifty years ago. We all know that there is no special training for Sunday School teachers, except such as may be afforded by the teachers' meeting, conducted by the pastor, or by the lesson help and Sunday School papers. All these agencies, however, aim at presenting the truth of the particular lesson in hand, and scarcely any of them ever deal with *teaching* in general as a *science* or *art*. And yet, teaching is teaching, whether the school be held on Sunday or Monday. And, of course, nothing is *teachiug* but teaching. And unless there is teaching, the school is almost useless. It may not do harm, but it certainly does little good.

What, then, is teaching? If you will observe the methods in vogue in most Sunday Schools you will easily gather what the teachers conceive to be teaching. There are two conceptions that might be expressed thus:

1. Teaching consists in asking the printed questions on the lesson paper, and saying "yes" or "no" when the answer is given.

2. Teaching is *telling* the class something.

I need scarcely say that neither of these two processes is teaching. And yet a large part of Sunday School effort is nothing more than *asking* or *telling* something.

I shall venture now to define *teaching*, but before that let me make clear what is meant by *learning*. We learn by a process of what recent Psychologists have named *apperception*, which is to the mind what assimilation is to the body. Food must be dissolved by the digestive fluids, absorbed by the tissues, and then by a mysterious process it is assimilated; that is, converted into fibre, bone, hair. What before was *food* is now, by virtue of this vital process, *man*. The gluten of the bread is the same, by analysis, as the gluten of muscle. Yet one is bread, the other man.

So knowledge must undergo a process of digestion. That is, it must be reduced to a certain condition before it can be taken in by the mind. In fact, *assimilation* has been borrowed from Physiology to describe the process of *apperception*.

Let a human skull represent a guest chamber. A red ball is the host. The host is going to have a party. He issues the invitations on condition *that no one can be admitted who is not acquainted with some one already in the chamber*.

The first guest to arrive is an orange. The red ball looks out of the window and immediately recognizes the orange by her *form*.

Next comes a cylinder. The ball and the orange both recognize him by his one *curved* surface. Then a cube rings the bell. The ball and the orange do not know him, but the cylinder, having two flat surface himself, recognizes the cube and admits him. All are then introduced; and so the process continues.

This is *apperception*. It is connecting the new fact or truth with some fact or truth already in the mind by some common mark. And unless there is such a connection, there is no assimilation, no apperception, no *learning*.

A professor of chemistry tells a carpenter a great secret he has discovered. Is the carpenter any wiser? No. There is nothing in his mind by which he can interpret the learning of the chemist.

Teaching is a process of so *arranging* and *selecting* the knowledge to be communicated as to facilitate the process of *apperception* or assimilation just explained.

Education is larger than teaching. It involves the additional element of *training*. Teaching touches only the *intelleet*. But *training* affects the *body*, the *feelings*, the *will* the *conscience*.

There is often training where there is little or no teaching. It is something it is a great deal, to bring children together on Sunday and train them in devotional habits, orderly conduct, and the like. But the work of training is largely dependent upon teaching; and the two should go together. Then there is education.

Since the above was written, I have found, in the *Sunday School Times* for May 2, 1891, the following editorial, which brings out the truth of my remarks:

"There is a sense in which every one must perceive new truth through its appeal to his own experience; and no experience is too limited to furnish a basis for such progress in perception. A six-year-old boy inquiringly said to his father, "I should think a horse would feel as if its arms had been cut off. That such a sense of deprivation would be unlikely, the boy could not clearly see from any mere process of reasoning employed by his father. But an appeal to his own experience settled the matter immediately. 'Do you feel,' said the father, as if you had lost two of your leg? The child laughed at the oddity of the conception, but he perceived the truth. The teacher and parent would be saved much fruitless effort by making the most of what the child already knows through his own conscious existence and experience."

The editor of the *Times* is a teacher of many years' experience, and he knows what teaching is. But I would make his statement still more emphatic by saying that the principle which he lays down is not merely convenient on some occasions, but is the *universal law of learning*, and must therefore be the foundation of *all teaching*. The only reason why so many preachers can not interest a Sunday School is that they fail to obey the great law of *apperception*, which is the golden key that unlocks the understanding, and through it secures *interest*, *attention*, and pleasure.

UNITED PRESBYTERIAN MISSION IN EGYPT

BY PROF. W. G. MOOREHEAD.

One of the most interesting countries of the globe is Egypt. It was one of the first settled by the race, and in age it ranks among the oldest of the world. Its ruins are the most majestic, its history the most remarkable, perhaps, of any other portion of our earth. Besides, it has many promises from God that its future will be as glorious as its past.

But the most interesting feature of the Egypt of to-day is the Mission work which is so successfully being prosecuted among its various peoples. Thirty-five years ago the first missionaries went to that most destitute land. Only two of them with their wives began the labor which has been signally blessed of God since. Three years there-after, the United Presbyterian church was formed, (1858), and the Egyptian Mission was taken up by that body.

1. The population of Egypt is about six and one-half millions. The great majority of this number are Mohammedans, and they show the same bigotry and fanaticism which everywhere distinguishes the Moslem. The next in point of numbers are the Copts, who are the decendants of the ancient Egyptians. (The word Copt is simply a corruption of the Greek name of Egyptian.) They are akin to the Roman church in doctrine and worship, but are even more ignorant and superstitious. There are besides Jews, Greeks, Turks and other nationalities.

2. Results of Mission work. Egypt has 29 organized churchss and 83 stations—in all 112 places that are more or less centres of Gospel light in the midst of the surrounding darkness. During the past year the average attendance in 96 of the churches and stations upon Divine worship was 5,654 persons each Lord's day. The communicant membership of the native churches is 2,971; 464 of whom professed their faith in Christ last year, making a growth of about 17 ½ per cent. Twelve of the churches have settled native pastors, and some of these are nearly or quite selfsustaining. The contributions for church work amounted th $6,495, or about $2.50 for each member.

The mission has 100 schools attended by 6,304 pupils who have more or less instruction in the Bible every day. There are one Theological Seminary, one Training College, and two boarding and Day schools, one for boys, the other for girls, in Cairo.

There are four well organized Missionary societies with 159 members and raising during the year $273 for the work of Christ.

In the Cairo Boarding school the enrollment of boys for 1889 was 408, of whom 222 were Copts, 106 Moslems, 59 Jews and others. In the Training College at Assioot the enrollment was 250: Boarders 141. The College was founded in 1868, and 1,315 pupils have attended it up to this time. Eighteen of the students were received into church fellowship last year, and the same number have been engaged in active evangelistic labor with good results.

One feature of the mission and which is very suggestive and promising respects the money contributed by the native Christians for the cause of Christ in their own land. It should not be forgotten that the Egyptian Christians, like those of almost every mission field, are poor. As in the days of Paul, so now, "not many mighty (or rich) are called." Yet they gave last year as follows: for church purposes, $6,495; Sabbath-schools, $329; Women's Missionary Socities, $273; schools, $13,872; books, $6,384; total, $27,353. It should be noted, however, that in the largest amount given above mentioned, that for schools, the money was not all contributed by the native Christians; many who are still Copts and Mohammedans patronize the schools. But making all allowance for this, still, the showing is altogether a remarkable one. It is very doubtful whether there is any church in America that gives after the same example of selfdenial and liberality.

The above statistics do not represent adequately the work which is being done in Egypt. No figures possibly can. Some time ago a dispatch or report from a United States representative in that country declared that the whole Nile Valley was being permeated with the teaching of the American Missionaries; and that the gospel was making a deep impression throughout the entire country. The Egyptian government, even, feels the influence of the truth which has been disseminated everywhere. Home life is being changed for the better, and woman's lot is being lightened by the subduing and transforming power of the Gospel of Christ. Let us trust that the day is not far distant when Egypt shall speak "the language of Canaan," and when the Lord of hosts "shall bless, saying, Blessed be Egypt my people." Is. 19.

AWAY WITH SECRECY.

Here is something grand from that old and reliable religious family newspaper, the New York *Weekly Witness*. The *Witness* can always be counted straight on important questions, so now we hear its voice on the secret lodge question, with that of the great revivalist Moody. Would that more of our city papers would take such a stand.

The *Christian Cynosure* copies the following extracts from the report of an address by Mr. D. L. Moody, published in *Messiah's Herald:*

"We are again face to face with the question of secret societies. There are two kinds of these societies, the gilt-edged and the guilty-edged. The late developments at New Orleans, the Clan-na-Gael murder in Chicago, teach us that we should have done with the latter. The principles of this college within whose walls we meet to-night are surely permeating the mass of American mind on this subject; and the venerable champion of this movement present with us may live to see them everywhere vindicated. I hear more and more of secret societies as I meet with men here and there over the country. The Sunday papers give six or seven columns to these lodge matters and one or two to religion, which is a forecast of their character. The creed of all these societies may be to casual observers very good, but the effect of their work on society, even of those which aspire to be gilt edged, is mischievous in an exceeding high degree; and as for the Mafia, the Clan-na-Gael, and like organizations, they are destined to be swiftly overthrown and banished by an aroused popular conviction. The American people all do well to heed the word of Wendell Phillips that secret societies are needed for no good purposes. Come out of these societies, young man, if you have been unwisely persuaded to join. Come out of them; and if you are out, stay out. The mischief of secret societies approaches that of the saloons in its wide spread and evil effects. It should be abated in our country.

* * * * *

"So of the Odd Fellows and Freemasons. You will not have much Holy Ghost power until you get out of them. Why don't you say amen to this? ["Amen!" cried a few.] But you couldn't say amen until I reminded you of it. One man told me he belonged to seven lodges. All his time was given to them. He had none for meetings."

Mr. Moody is right. This secrecy business is wrong in principle and mischievous in practice. It is true that most of these secret societies set before their members good and worthy objects of pursuit, but even right objects cannot properly be pursued by false methods. A certain amount of good may be accomplished, but the amount of harm that will result will much outweigh the good.

Mr. Moody draws a line of distinction between 'gilt-edge" and "guilty-edge" secret societies, and that line is in fact a very broad one. It would be absurd, for instance, to place the Farmers' Alliance or the Free Masons in the same category with the Clan-na-Gael or the Mafia. But the element of secrecy is, in our judgment, so contrary to correct principles that we are compelled to dissent from Mr. Moody's classification and to maintain that there ean be no such thing as a "gilt-edge" secret society, taking that characterization in its ordinary significance.

We, therefore, very earnestly endorse Mr. Moody's appeal: "Come out of these societies, young man, if you have been unwisely persuaded to join."

SITTING BULL AND LITTLE EAGLE.

The famous and dangerous Indian chief, Sitting Bull, was arrested (Dec. 15th) by a body of Indian policeman, in the service of the government. In the attempt at a rescue which followed, five of the Indian policemen were killed. One of these, Little Eagle, was a Christian Indian.

The *American Missionary* for Mar. 1888, contained a sketch of the heroic death of Harry Little Eagle, an Indian boy who died in the triumph of Christian faith. Connected with the account of his death was a reference to the father of the little boy, Little Eagle, the policeman whose death is mentioned above. We cannot forbear making an extract from the sketch. His father, Little Eagle, was present and seemed inspired. New Year's Day he stood up before some Teton Indians and said: "I am one of you. You all know me. You all see me. You see the same body that has been on the war-path with you many times; the same body that has been rigged out in paint and feathers and rattlers, and has danced with you in the dance. The body is the same, but that is all. The part of me that your eyes cannot see is not the same, I am not the same. I think differently; I feel differently; I plan differently. I like different things; I am a new man. My heart is made clean in christ. When I first tried to follow christ, I was satisfied. I tried to do right and I thought God would own me. When my boy died he said: "Tell the people that God has said: Thou shalt not have no God but me. Thou shalt not kill. Thou shalt not steal. Thou shalt commit adultry. Remember the Sabbath day to keep it holy.' Then my heart was heavy. All day and night I sat mute. I said: 'I have done all these things and my boy never did any of them. He will be saved and I shall be lost.' I went to Winona (Miss Collins, our missionary) and told her. She told me: 'My friend, if we never had sinned, Christ would not have died. Because you sinned and broke God's laws, Christ died for you. His death makes you his.' Then light came. Yes, I am a sinner, just like the rest of you. We have all done the same things. Now I stand here acquitted Come to Christ. Come to God."—*Chr. Cyn.*

"I can never forgive myself," said a heart-broken mother, and when we knew the reason for her grief, we could not wonder at her bitter words. Her only son had gone to school in the morning with a heavy heart, and with harsh words ringing in his ears; a hundred times that day had the mother wished for his return that she might atone for the words spoken in haste; but it was only his lifeless body that was brought to her in the evening. Speak only kind words to the living, such words as you would speak if you knew them to be your last, and then there will be nc bitter memories to haunt you when the dear ones are laid away.

AT LAST.

When on my day of life the night is falling,
And, in the winds from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown.

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O love divine, O Helper ever present,
Be Thou my strength and stay!

Be near me when all else is from me drifting,
Earth, sky, home's picture, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.

I have but Thee, O Father! Let Thy Spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm, I merit,
Nor street of shining gold.

Suffice it if, my good and ill unreckoned,
And both forgiven through Thy abounding grace,
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among Thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of Thy peace.

There from the music round about me stealing,
I fain would learn the new and holy song,
And find at last beneath Thy trees of healing,
The life for which I long.

—WHITTIER.

TWO BIBLE READINGS,

"Thou God Seest Me."

E. K. MOHR.

I. God sees the (a) evil Ps. 34: 16 and the (b) good Ps. 33: 18, 19; 3: 12.

II. God's eyes are everywhere Prov. 15: 3 and see things as they appear 1 Sam. 16: 7.

III. The Purpose of God's Look is (a) Warning, Ex. 14: 24 and some warning will be the last.

(b) Right Living (1) Men over look and forget—God does not Heb. 6: 10. He is intimately associated with the Christian 1 Cor. 3: 9; Matt. 11: 29 Col. 3: 23, 24. How every opportunity to do good should be a joy to us!

(2) Keeps from Sinning 1 John 3: 6.

(c) Protection Isa. 43: 2; Ps. 121: 4, 5.

(d) Guidance Isa. 42: 16; Ps. 32: 8. If His eye is to direct us we must watch it. The best way to do this in Matt. 5: 8 "our happiness depends on what we see, but what we see depends on what we are."

(e) Encouragement. How the thought gave ccurage to the prophet 1 Kings 18: 15.

In an engagement with the Austrians Napoleons army was on the point of defeat, when a soldier discovered his beloved leader on some eminence with glass in hand. "The Emperor is looking," rang along the line

It gave courage to the wavering columns acd the battle was won. Let the followers of the King of Kings never forget that His eye is on them and never suffer defeat.

Grand Rapids, Mich.

"God loveth a Cheerful giver."

2 CORINTHIANS 9: 7.

I.

1. Give from the heart. Mark 12; 41.
2. Give according to your means. 1 Peter 4: 10, 11.
3. Give without ostentation. Matt. 6: 1–4.
4. Give Willing.—2 Cor. 8: 11, 12.
5. Give Cheerfully 2 Cor. 9: 7.
6. Give Systematically. 1 Cor. 16: 2.
7. Give with self sacrifice, 2 Samuel 24: 24.
8. Give not only money but time, talents, strength, all to His service, but remember the first thing He requires is yourself. 2 Cor. 8: 5.

II.

"God loveth." Men may praise large Gifts. God loves cheerful Gifts. "A cheerful Giver."

1. Gift given grudgingly might better be kept back.
2. A service rendered grumblingly looses its sweetness.
3. God does not want that which is dragged out by collection lists, bazaars and socials, when folks try to get as much and give as little as they can.
4 Give to the Lord, not to the church, and after all has been honestly given, remember it is all the Lord's anyhow, and that he has a right both to it and to us. Luke 17: 10.

"SIR, WE WOULD SEE JESUS.

I have heard some time ago of a minister who was called to a new church, and the people instead of putting flowers on the pulpit, had made a background of white carnation pinks, and in bright scarlet carnations they had written, "Sir, we would see Jesus." And as he walked up the pulpit stairs for the first time, the words burned into his soul. He was a young man and felt that he was called and prepared to do the work, but the words, "We would see Jesus," smote him; he could see nothing else. He stood before his people and cried like a child. He said to them, "You want to see Jesus? Well, I will try and seek for a view of him, and then you will see him." And his ministry was abundantly blessed. —*Sel*

Exactness in little duties is a wonderful source of cheerfulness.—*Faber.*

True happiness never flows into a man, but always out of him. Hence heaven is sometimes found in cottages and hell in palaces. Heaven itself is sometimes more internal than external.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, N. B. GRUBB. } *Publication Committee.*

Terms of Subscription: One copy one year, 50 cents; six months 25 cents.

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Send articles for Sunday-school and Young People's Department to ALLEN M. FRETZ, Bedminster, Pa.

Articles for Mission Department are to be sent to A. B. SHELLY, Milford Square, Pa.

PHILADELPHIA, JUNE, 1891.

THE editor had a very pleasant time with the brethren at Menges' Mill, York county, for a few days in April, filled several appointments, met with them in their flourishing Sunday-school, and visited in some of their homes. The brethren are wide-awake and alive to their duties.

THE MENNONITE has materially increased in circulation since the beginning of the year. The paper now goes to 20 states and 3 Territories, Canada, British America, Japan and different parts of Europe. If the subscribers will be prompt in paying their subscription the MENNONITE will be self-supporting. A number are in ar rears now and the publication committee are anxious to receive the amount due.

A GENERAL SUNDAY SCHOOL FESTIVAL.

A PROPOSITION is made to have a general Sunday school festival held in some central locality, at some convenient time during the present summer, to which allthe Sunday schools belonging to our Eastern churches are to be invited. We consider the plan a good one and hope that the proposition may be carried out. Although we do not approve of the manner, in which Sunday school picnics in our day are generally held, we still believe in Sunday school festivals and Sunday school celebrations, where an opportunity is given, our Sunday school teachers and scholars to come together, to become better acquainted with each other, encourage one another in the work in which they are engaged, and above all, to unite in worshiping God and singing praises to His holy name. Dear Sunday school officers and Sunday school workers, let the proposition be carried out, and let us have a general S. S. festival.

S.

The brethern S. F. Sprunger and Joel Welty, from Berne, Indiana, have lately gone to Europe. They expect to spend several months there and visit some parts of England, Germany and Switzerland.

GAP.—The brethren at the Gap were encouraged and edified by a visit made them by Bro. J. B. Baer. He preached for them twice at their place of worship, and in the evening at the house of Bro. Neuhauser, whose daughter is confined to the house by sickness. A dear brother writes: "Our hearts were touched as the brother spoke from the words, 'That which we have seen and heard, declare we unto you.'—On May 3, communion services were held. On this occasion six persons were added to the church. —Bro. Lantz, the pastor, visited the brethren at Morgantown a few weeks ago and assisted in the organization of a Sunday-school. May the Lord bless the efforts of the brethren and use them to His glory.

FLATLAND.—Seven new members were added to the Flatland congregation, by the rite of baptism on Saturday afternoon May 2. This congregation, which some years ago had almost dwindled to nothing, now has a membership of fourty-eight members, a larger number than it ever had before. Communion was held on May 3rd., when nearly all the members gathered around the Lord's table and united in celebrating the Lord's death by partaking of the emblems of His body and blood. Several of the members, who could not be present on account of sickness, were afterward served in their family.

EASTERN DISTRICT CONFERENCE.

Minutes of the 85th Semi-Annual Session of the Eastern District Conference, held at Saucon, May 5, 1891.

The regular conference services were opened at 9.30 a. m. by Bro. A. S. Shelly, who preached a very practical sermon from Rev. 3: 8. He was followed by Bro. W. S. Gottschall who made a practical application of the words in 1 Cor. 15: 58.

After the services the list of congregations was called and the following were found to be represented by their ministers and deacons:—Bertolets, Bowmansville, Boyertown, Deep Run, Flatland, Germantown, Gottshalls, Hereford, Upper Milford, East Swamp, West Swamp, Philadelphia, Saucon and Springfield.

The business session of the conference convened at 2 p. m. The opening services were conducted by Bro. A. B. Shelly.

The minutes of last session were read and approved. Jonathan E. Yoder, was by vote recognized as delegate from the Boyertown congregation.

Election of officers being next in order, the following were elected for the ensuing year. President, W. S. Gottshall; Ger. Secretary, J. S. Moyer; Eng. Secretary, Allen M. Fretz The reports of the congregations were then received.

It was by motion ordered that the English Secretary receive the reports ready, and those not perfect be forwarded to him as soon as possibly convenient and that he then prepare a statisti tical summary for publication.

Resolved, That hereafter an executive committee of three be named at the close of the session to which all matters to be brought before the next conference shall be reported before or during the session.

Resolved, That in future every committee shall in part consist of lay members, unless otherwise ordered by conference.

The committee on home missions, then reported:—

SOUDERTON: The work here is progressing. Services are held every two weeks, and the attendance is large, especially in the evening services. The brethren here have the matter of organizing a congregation under consideration; they should be encouraged. The prospects are good. The following resolution was offered and unanimously adopted:—The work of the committee on home missions, at Souderton is recognized with many thanks and happy encouragement. We will also strive in the future to aid the members and friends there, in their need. The committee shall continue its work there, and when the time to organize a congregation has come, shall proceed with the same.

Upon repeated requests Bro. N. B. Grubb, paid a visit to the Mennonite churches in York county, Pa. He was very kindly received, and found many warm and earnest hearts among the brethren.

Resolved, That the report of the committee on home missions be accepted.

Resolved, That ten dollars be voted to each of the brethren Grubb and Shelly in consideration of their work at Souderton.

The committees on home missions consisting of the brethren A. B. Shelly, J. S. Moyer and N. B. Grubb was by acclamation re-elected for one year.

Resolved, That a committee of three be named to formulate and lay before the conference at our next session a plan to aid needy young men in our churches, who may feel a call to the ministry, in the attainment of a proper education. N. B. Grubb, James Funk and Allen M. Fretz were named as said committee.

The chairman then named the following as executive committee,—A. B. Shelly, Gerson L. Bowman, A. S. Shelly.

The committee named were confirmed by the conference.

The next conference will be held at Bertolet's meeting house on first Tuesday, (6th) of October, 1891.

A. M. Fretz and J. S. Moyer were elected to conduct conference services.

Many thanks to the Saucon congregation for their hospitality and kindness shown the conference members.

After singing from hymn No, 11, and prayer led by Bro. J. H. Oberholtzer, conference adjourned.

ALLEN M. FRETZ.

REPORT OF MINISTERIAL CONFERENCE HELD IN SAUCON CHURCH, MAY 4, 1891.

The Conference was opened with singing from the 214 hymn, (German book.) Bro. J. S. Moyer chairman then read a lesson from the prophet Ezekiel, and led in prayer.

W. S. Gottshall was then chosen as German and A. M. Fretz as English secretary.

The minutes of last conference were read and approved.

The first topic on the programme *Pastorial Visits*, was treated in an essay in German by Bro. A. B. Shelly. The good and evil of pastoral visits were pointed out, also what different theologians held on the matter. There are two sides to pastoral visiting. In favor of it may be said—They afford an opportunity for pastor and his people to become better acquainted with one another. Through them the bond of love can be strengthened. More regular attendance at the pnblic services may be attained. Spiritual help can be given better than in public. Against pastoral visiting may be urged,—Too much time required. Danger of showing partiality. Success of pastoral visiting depends in a great degree on the manner in which it is done. Care must be taken not to visit rich and honored families to the neglect of poorer families. The poor and the sick should be visited more than the rich and well to do. Better if the pastor is invited. Extremes must be avoided; not be too worldly nor too spiritual. The minister should not come as one dreaded but as a friend. He should show himself a friend of the children and aged. Hindrances in the way of successful pastoral visiting are: 1 Pastors not all adapted for it. 2 Too large pastorates. 3 Other pursuits. Both pastor and people must be trained to it. The pastor must know their worth. He should be so situated that he can unhindered perform his duties.

Session closed with singing and prayer. Afernoon Session opened with singing from hymn 215, and scripture lesson John 10: 12—17. We were led in prayer by Rev. A. B. Shelly.

Bro. A. B. Shelly, was then by motion requested to prepare his essay on *Pastoral visits*, for publication in the *Bundesbote*.

Bro. W. S. Gottshall read an essay on *Popular Preaching*. He said: —no one will deny that the minister of the Gospel should be in some degree popular, not however in the sense of worldly popularity,but popular as to the Gospel he proclaims. If a minister can rouse the people and touch their hearts with divine truths, then let him be popular, it will tend to the glory of God. Two popular preachers of our day were alluded to and their differences shown. Popular preaching is preaching that can be understood. To this end the preacher must study.

All the different ministers present made remarks on the subject; in which it was shown that we should strive to be popular for the Lord's sake, and not to gain honor from men. Christ was popular, he is our pattern. He should be held above everything else. True popularity is that which will make us truly humble.

The next topic on the programme was a Bible Course on Tim. 4.

Bro. A. S. Shelly took vers. 1—6, and spoke of the dangers in the latter times, from false teachers, and of the warnings of Paul to Timothy concerning them, and applying them to our time.

Bro. A. M. Fretz took vers. 7—11, and spoke of what we should teach and conmmand in the face of these before mentioned dangers. Refusing old wives fables, and exercising ourselves in good lines. The value of godliness was shown, and that the doctrine of Christ was a faithful saying and worthy to be accepted by all.

Bro. N. B. Grubb, read a well prepared article on vers. 12—16, in which was shown how the Gospel minister must be an example of believers in word and deed. The great gift transmitted to him through the laying on of the hands was alluded to at length, and how he in consideration of his ordination to Gospel work, should be seperated from all worldly pursuits, and exercise himself in his work to his won and the salvation of others. The different points touched in the chapter were discussed at length by the ministers present in an interesting and profitable manner.

It was then decided to hold the next conference at the place of and the day preceding our fall District Conference, which accordingly will be at Bartolets meeting house on October 5, 1891.

Bro. A. M. Fretz was then elected chairman and a committee to prepare a programme for next conference.

ALLEN M. FRETZ, Secretary.

MISSION DEPARTMENT.

FROM OUR MISSIONFIELD.

From the report of Bro. A. S. Voth, teacher at Cantonment to the Mission Board we extract the following:

It affords us much pleasure to again have a permanent superintendent at this place. The work here can now again be so divided that none of us have more to do than he can perform. It is possible for Bro. Mouttet to spend much time with the Indians to teach them from the word of God and to instruct them in their bodily labor. In this we are much hindered by the fact, that the Indians do not receive a sufficient supply of rations and consequently for days have to suffer hunger. Many of the Indians are not willing to help themselves and others, the more progressive ones, who would be willing, are not able to do so. The government gives them but little assistance and they themselves know not how to go about it to earn a living, neither do they have an idea of frugality, not knowing how and what to save. Their horses and everything is in such a condition that very little is to be done with them.

The consequence of all this is that they give themselves over to a careless indifference, the enemy of all progress. Under these circumstances it is hard to induce the Indian to seek after something better. All instruction has very little charm for him while he is starving.

The young Indian sisters who are working here, have performed their labors in a satisfactory manner. Lucretia Arrow, who has been assisting in the schoolroom, has of late not been very well. This together with the sickness of her brother Peter, who has died today, had the tendency to discourage her somewhat in her labors. Lucretia seems to be effected with consumption and we have reason to fear that she too will ere long wither like a blooming flower. We are sorry for her. A few days ago we visited Peter Arrow for the last time. He was very weak and emaciated, everything pointing to the fact that his race was nearly run. His father was very much disheartened and complained very bittery on account of the treatment they (the Indians) were receiving from the white man. He said they were robbing them of their land, their freedom and their children. Here I would have given a great deal for the privilege to be able to converse with him in his own language. As it was we had, to the greater part, to remain silent in response to the effecting appeals he made. We once more united in prayer with Peter and as I afterward aked Arrow whether I had ever done him any wrong, he replied, that he was glad we had come and that we would remain friends. We left Peter to see him no more here below. We all tried to do our duty towards him as well as we could and knew how. And my only wish is that he may occupy one of the holy places prepared before the thone of the Lamb.

In looking into the future my heart is often filled with anxiety for the children entrusted to our care. We do all in our power to train them up in the humility of the Lord. As long as they are with us everything goes well enough. But as soon as they get away from us they are surrounded by their old mode of life and everything is against them in such a manner that it is hard for them to withstand the evil influences with which they are surrounded. It is our young sisters for whom I am more especially concerned. They promised to serve the Lord, and according to their knowledge they, though in great weakness, endeavor to remain true to that promise. They do not desire to fall back into the vices of the camp. The tent life has lost its chairms for them. Nevertheless they love their

homes and their relatives. And thus sometimes the thought arises with them, that sooner or later they will have to cast their lots with them again. and they think it will not be possible for them, as now, to lead a cleanly, moral and christian life, especially as they are so few etc. We at all times endeavor to help and encourage them as much as we can, yet the idea sees to prevail with them, that they do not belong to us. The question is, what can be done especially when the country around here will ere long be settled by a degraded class of white people?

Our sisters here have lately started regularly held prayer meetings with the larger girls. In this they are assisted by Mrs. Pulling and Mrs. Brake, two Christian ladies living here. The meetings are held weekly in the houses of those taking part in them. The intention is, in the future to go to the tents of the Indians and hold them there. The Lord will undoubtedly bless this undertaking. We men intend starting a similar meeting with the boys and young Indians. Our school is held as before. We are permitted to experience many encouragements. Still their are some discouragements. Our children in general are industrious and obedient and make encouraging progress in study.

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Is it not a solemn fact that, taking the world at large, of every three persons walking on the vast globe, two have never heard of the Saviour, have never seen a Bible, know nothing of heaven and nothing of hell?—*Rev. Daniel Wilson, Vicar of Islington.*

SUNDAY SCHOOL.

THE TEACHER'S PRAYER.

My precious class for Jesus,
Who did so much for me—
Who paid the price which justice claimed,
In hours of agony.
'Tis little, O my Savior,
That my weak hand can give;
Oh, let me win these thoughtless ones
To look to thee and live.

My whole dear class for Jesus!
Now in their youthful bloom,
Ere shadows lie across their path—
Dull sickness and the tomb.
While life is in its morning,
And bright things cluster high,
Oh, may these precious souls lay up
Their treasures in the sky!

My whole dear class for Jesus!
Oh, let not one be lost,
When Calvary was the fearful sum
Their wondrous ransom cost.
One little step may sever
The parting veil away;
The forms that now are glad and fair
To-morrow may be clay.

For Jesus! Oh, for Jesus!
The time is fleeting fast;
The holy Sabbaths hasten by—
Soon, soon will come the last.
O teachers, toil for Jesus,
As ne'er ye toiled before,
That each may bear a precious sheaf
To yonder shining shore.

Purpose in Teaching. It is said of Pericles, the Athenian orator, that, before he went out to address the people, he prayed to the gods that nothing might go out of his mouth but what might be to the purpose. What an example did the heathen set for the Christian preacher and teacher! How much is uttered by these public instructors, which, as far as we can see, is of no purpose whatever, except to fill up the hour!—*Bib. Treasury.*

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Teaching requires, among other things, a ready communication of thought. For this purpose minds must be in some kind of sympathy. Without a bridge of mutual interest the space between them may be compared to an impassable gulf. Friendliness between teacher and learner is more than a luxury. It hastens communication. It qualifies one to be an instructor, in the sense of building up the recipient mind.

The free, friendly, informal social call is an expression of good-will. Thus it makes strong the sympathy between minds, and aids the teacher to become victor in the race with ignorance and indifference.

As for time needed in visiting, it is a relief to remember that five minutes. find how her big brother is who was sick last week, throw out a thought or two on the next lesson, tell an item of non-contraband news about a "mutual friend," find how your pupil is prospering in meeting a difficulty recently confided to you, give a live a little advice and cheering sympathy, and are off without hindering the busy girl very long from the task of the day. "What a splendid teacher!" is her ejaculation after you are gone. Next Sabbath it will take more than "Sunday headache" to keep her from the class.—*S. S. Banner.*

"HE LOVED LITTLE CHILDREN."

BY JEANETTE.

A wise man and a good man, honored and beloved, used often to say that he couldnot hope to merit a nobler epitaph than this: "He loved little children, and he tried to do them good."

There are many who love little children for the pleasure they find in their artless ways and innocent prattle. There are not so many who love them because they are little immortals, and who therefore try to do them good. But that this is the way our Lord would have us love them who can doubt?

"How can we do them good?" is the question which should be uppermost in the mind of every Sunday-school teacher.

The first and most obvious answer to this question is, "We must be good ourselves."

We cannot lead little children in paths which our own feet have not trodden. He only can truly tell the story of the cross who has found his own way mid tears of grateful love to that sacred spot. And so the one sure way to do little children good is to be good ourselves. Or, in other and better words, to let our Lord live his life of simple, unaffected goodness in us.

And does not this first answer to our vital question include all? Christ in us will be gentle and sympathetic, and thus win the hearts of the little ones.

He will be just and true, and so command their confidence. He will be patient and painstaking, and they will quickly learn to trust themselves to such guidance.

Christ in us will never be discouraged, nor will he be turned aside from the work he has come to do. Think how he has borne with childish waywardness! Will he let go one of these little ones?

Ah! dear fellow-teacher, there are many inventions, many devices, many methods in this day of marvelous activity in Sunday-school work; but, after all, must we not come back to the indwelling life of our risen Lord as the one thing we need to enable us truly to love little children and to try to do them good? *S. S. Journal.*

A FEW WORDS TO SUNDAY SCHOOL TEACHER.

Never forget that you are a co-laborer in the kingdom of God, and that you have in this work a great responsibility; but that you have at the same time many blessings. and the hope of a rich reward hereafter.

You must love your Savior with your whole heart else he cannot commit to your care His lambs. But you must also love the children, in order to be a successful teacher.

Prayer is a great aid in the preparation of the lesson. Ask the Master for whom you labor to help you to understand his Word, and to be able to break it to the use of the little children. It will help you to be more practical in your teaching.

Do not only be a teacher of your class on the Sabbath, but through the week whenever you meet with your scholars, have a kind word of instruction for them, above all strive to lead them by your consistent walk.

Keep up courage against all discouragements, if the pupils see that the teacher is disheartened and discouraged, they will soon catch the same disease; while if they know that you have courage and zeal for the Lord and for their good they will stand by you in your troubles.

Your duty is to feed the lambs, therefore you must be concerned for them, place the food within their reach, lead them to the green pasture of God's Word, and to the living stream of the water of life; and give them an example by feeding and drinking yourself.

Bethany Sunday-School, in Philadelphia, of which the Hon. John Wanamaker is superintendent, was organized over thirty years ago in a poverty-stricken portion of the city, and in a small room of a dwelling-house. From this feeble beginning the school has grown until it numbers about three thousand, and is well housed in one of the most commodious Sunday-school buildings in the country. Alongside of this is the church edifice, with a seating capacity of two thousand. It is estimated that since this mission was established not less than half a million of dollars have been raised for buildings, support of the work, and benevolent objects.

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In hours of agony.
'Tis little, O my Savior,
That my weak hand can give;
Oh, let me win these thoughtless ones
To look to thee and live.

My whole dear class for Jesus!
Now in their youthful bloom,
Ere shadows lie across their path—
Dull sickness and the tomb.
While life is in its morning,
And bright things cluster high.
Oh, may these precious souls lay up
Their treasures in the sky!

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Oh, let not one be lost,
When Calvary was the fearful sum
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You must love your Savior with your whole heart else he cannot commit to your care His lambs. But you must also love the children, in order to be a successful teacher.

Prayer is a great aid in the preparation of the lesson. Ask the Master for whom you labor to help you to understand his Word, and to be able to break it to the use of the little children. It will help you to be more practical in your teaching.

Do not only be a teacher of your class on the Sabbath, but through the week whenever you meet with your scholars, have a kind word of instruction for them, above all strive to lead them by your consistent walk.

Keep up courage against all discouragements, if the pupils see that the teacher is disheartened and discouraged, they will soon catch the same disease; while if they know that you have courage and zeal for the Lord and for their good they will stand by you in your troubles.

Your duty is to feed the lambs, therefore you must be concerned for them, place the food within their reach, lead them to the green pasture of God's Word, and to the living stream of the water of life; and give them an example by feeding and drinking yourself.

Bethany Sunday-School, in Philadelphia, of which the Hon. John Wanamaker is superintendent, was organized over thirty years ago in a poverty-stricken portion of the city, and in a small room of a dwelling-house. From this feeble beginning the school has grown until it numbers about three thousand, and is well housed in one of the most commodious Sunday-school buildings in the country. Alongside of this is the church edifice, with a seating capacity of two thousand. It is estimated that since this mission was established not less than half a million of dollars have been raised for buildings, support of the work, and benevolent objects.

THE YOUNG PEOPLE.

THE YOUNG TIPPLERS PROGRESS.

Glass number one,
Only for fun;
Glass number two,
Other boys do;
Glass number three,
It won't hurt me;
Glass number four,
Only one more.
Glass number five,
Befose a drive.

Glass number six,
Brain in a mix;
Glass number seven,
Stars up in heaven,
Glass number eight,
Stars in a pate.
Glass number nine.
Whiskey, not wine.
Glass number ten.
Drinking again.

Glass number twenty,
Not yet a plenty.
Drinking with boys,
Drowning his joys:
Drinking with men,
Just now and then.
Wasting his life,
Killing his wife,
Losing respect,
Manhood all wrecked,
Losing his friends,
Thus it all ends.

* * * * *

Glass number one,
Taken in fun,
Ruined his life.
Brought on sad strife,
Blighted his youth,
Bullied his truth,
In a few years.
Brought many tears,
Gave only pain,
Stole all his gain,
Made him at least
Friendless outcast.

* * * * *

Light-hearted boy.
Somebody's joy,
Do not begin
Early in sin,
Grow up a man,
Brave as you can;
Taste not in fun
Glass number one.

Living Epistle.

We had the pleasure lately to attend a meeting of the *Young Peoples' Society* of the West Swamp church. The exercises upon the occasion of our visit was a Bible reading on the subject:—"Why we should love Jesus." The reading of the scripture passages were interspersed with appropriate hymns, and followed with short addresses. This society numbers some thirty members composed principally of young people, and is in a flourishing condition. Certainly a congregation with such a society is in a promising condition. We need the young people to give life to the church.

The Junior Society of Christian endeavor of the Clyde Congragational Church of Kansas City, Mo., has nearly fifty members. Last year eleven have graduated into the Senior Society. A lady writing to the *Church Builder* says: This society finds its usefulness in providing for our boys and girls religious study and devotional exercises to aid them in their Christian lives. It has just completed its third year. The year is divided into two terms, spring and fall. A course of appropriate Bible subjects is marked out for their study each term. In closing the term for the summer vacation the members and their friends were favored with an evening with the steropticon, showing views of cities mentioned in their Bible studies, helping to fix in their minds the impressions made.

G. G. Matheson, a missionary of the American Sunday School Union in Minnesota, held special revival meetings in a district, where there was great indifference about religious things in Oct. The result was 60 persons professed to have been converted. A church was organized and a weekly prayer meeting, a Union Sunday School and a Society of Christian Endeavor. Four hundred dollars has been raised towards the support of a pastor, and $15 to purchase supplies for their Sunday School. When they entered the place on Saturday evening they found that the young people had arranged for a dance, but before the time came—the following Friday—the leaders were converted, and instead of dancing they were praising God.

Some two years ago at the People's Tabernacle Denver, an Indian was converted and joined the church. Since then he has taken an active part in the work. Pastor Uzzell has jnst completed arrangements to send him to an Indian school for a five years' course of instruction preparatory to becoming a missionary to his native tribe, the Cheyennes.

In Australia the Christian Endeavor movement seems to be spreading with the same rapidity as in America, though the first society there is scarcely more than a year old. The first meeting of the Victorian Christian Endeavor Union indicated much interest, and its proceedings have been published in pamphet form. There is talk of forming an Australian United Society of Christian Endeavor similar to the one in America.

The Bible speaks to man in every condition and walk in life, from the holiest saint to the most hardened sinner.

HOW TO HELP A MEETING.

Come; come early.
Bring somebody else.
Take a front seat.
Sing. Supposing you don't know one note from another, you will feel better for having tried, and will encourage others.
Say something, if it is only two words; twenty-five short testimonies are better than a whole "posy-bed of glittering nothings, or beautiful sun-set sky rhetoric." Men who come don't want gush, but they want life.
Don't keep your mouth shut for fear of making mistakes. Bless your heart, a hundred years from now the fact that you used frightful grammer won't bother you a bit if some soul was saved because you did say something.
Don't start a discussion.
Don't wait till the last one; somebody will say just what you wanted to. It always happens so.
Don't think about that engagement to-morrow.
Too much world in your heart will act like water on fire.
If the meeting drags, don't you drag; make it snap somehow.
Look just as pleasant as you can. It's contagious. Remember that it's God's service, and not the human being leading.
Remember that the leader needs prayers, sympathy, and support.
Remember that long prayers are too good for a good meeting.
Finally, take home that part of the meeting that hit you the hardest and think it over.
Don't pass it over your shoulder to the one back of you.
Make the stranger welcome.
Talk the meeting up and not down. If you cannot say anything good about it, keep quiet.
Pray much for blessing.—*Ex.*

SINCERITY.

We knew a missionary in India whose mental powers were so feeble that he could not learn the language of the people. After several years of futile effort he asked to be recalled, frankly stating that he had not sufficient intellect for the missionary service.

A dozen missionaries petitioned the Home Board not to grant his request, because the man's goodness was so broad and deep that he had more personal influence over the heathen than any missionary at the station.

When a converted pagan was asked, on his examination for baptism. "What is it to be a Christian?" he replied, promptly. "It is to be like Mr.——naming the good missionary.

The Board kept him in India: he never preached a sermon; he could only speak a few words of the native tongue, but when he died hundreds of heathen, as well as scores of Christians, said. "A good man has departed. He was too much loved above to stay here!"—*Youth's Companion.*

In 1800 there were in Europe but seven missionary societies; now there are more than seventy. There were not eighty mission schools; now there are more than twelve thousand. There were not fifty thousand converts out of all heathendom; now there are more than 1,650,000.

QUESTION CORNER.

No. 6.

Fill the blanks with the numbers that belong in them; and at the end of each verse add the name of the book, number of chapter and verse.

31. "There is a lad here, which hath——barley loaves and——small fishes."
32. "Are there not——hours in a day?"
33. "The seventh day ye shall compass the city, ——times."
34. "The wall of the city had——foundations, and in them the names of the——Apostles of the Lamb."
35. "He found a certain man named Eneas, which had kept his bed——years."
36. "At the end of every——years thou shalt make a release."
37. "——is your Master, even Christ."

ENIGMA NO. 6.

The initials of the *authors* of the following quotations form the name of a younger son, the comfort of his father's old age.

"God will not cast away a perfect man,"
"The light shall shine upon thy ways."
"He knoweth them that trust in Him."
"Keep yourselves in the love of God."
"See ye me, and ye shall live."
"The eternal God is thy refuge."
"In the Lord Jehovah is everlasting strength."
"The joy of the Lord is your strength."

Answer to Question and Enigma in April Number.

18. Healed Malchus the servant of the high priest's ear. Luke 22: 57.
19. Zacharias, Matt. 23: 35. Luke 11: 51.
20. Aaron. Ex. 28: 1.
21. Heb. 3: 1; 4: 14; 8: 1.
22. Seraiah. She was slain by the king of Babylon at Ribbah in the land of Hamath. 2 Kings 25; 18—22; Jer. 52; 24—27. 23 "Jesus wept." John 11: 35.

ENIGMA NO. 4.

Abigail, *A.* Vashti, Ivory, Rizpah; Tabitha-Cumi, Vr, Omri, Uriah, Shaphat,—*Virtuous*, Wool, Og, Micah, Aminadab, Nehushtan,—*woman.*—*A virtuous woman.*

Correct, and partly, correct answers were given by Olivia and J. D. Moyer, Clara L. Krehbiel, Emma Krehbiel, Barbara Hollenbach, A. T. Leonard, Tobias Bowman, and Lizzie Heimer.

MARRIAGES.

KRATZ—GERHART.—On April 11, 1891, in Bedminster, Pa., by Allen M. Fretz, Henry B. Kratz to Kate Gerhart.

MEYERS—SELLERS.—In Philadelphia, on April 25, 1891, by N. B. Grubb, Mr. Henry Meyers to Miss Adeline Sellers, both of Philadelphia.

MELICH—GANZHORN.—In Philadelphia, on May 13, 1891, at the residence of the officiating clergyman, by N. B. Grubb, Mr. George G. Melich to Miss Jennie Ganzhorn, all of Philadelphia.

CARLISLE—FASSHAUER.—In Philadelphia, at the residence of the bride's mother, on May 14, 1891, by N. B. Grubb, Mr. Joseph T. Carlisle to Miss Tillie Fasshauer, all of Philadelphia.

SCHULTZ—KEMMERER.—In Philadelphia, on May 18, 1891, at the residence of the officiating clergyman, by N. B. Grubb, Mr. Wm. Schultz to Miss Victoria Kemmerer, both of Philadelphia, formerly of Powder Valley, Pa.

DEATHS.

YEAKEL.—On April 8, 1891, in Bedminster, Pa., Catharine Yeakel, aged 81 yrs., 10 mos. and 8 days. Interment at the Blooming Glen burial ground, on the 12th. Services by Samuel Godshalk, Isaac Moyer and Allen M. Fretz.

SCHANTZ.—On May 3, 1891, near Dillingersville, Lehigh Co., Lizzie, wife of Harrison Schantz, aged 32 yrs., 9 mos. and 24 days. Funeral services at the house were conducted by A. S. Shelly, assisted by A. B. Shelly, and at the Upper Milford Mennonite church, in the presence of a large concourse of people, by W. S. Gottshall, assisted by the brethren Shelly.

GEARY.—In the Mary J. Drexel Home, Philadelphia, after a lingering sickness, on April 25, 1891, George Geary, son of Elizabeth and the late Manoah Geary, aged 12 yrs., 4 mos., less 1 day. Funeral services at the residence of his stepfather, J. R. Sheidt, by J. B. Baer. Interment at Quakertown, where Rev. ——— Yundt and N. B. Grubb officiated.

Rest after pain; peace after sorrow;
Rest, sweet peace and rest in heaven.

DONNALLY.—In Philadelphia, on April 27, 1891, Ulam Donnally, aged 81 yrs. Services by N. B. Grubb.

DOWNS.—In Philadelphia, on May 11, 1891, George F. Downs, aged 31 yrs. Funeral services on May 15, by N. B. Grubb. Interment in Green Mount Cemetery.

STAUFFER.—In Philadelphia, on May 10, 1891, Ida Minerva Stauffer, wife of Harry W. Slauffer, and daughter of Edward M. and Elizabeth Hoffman, aged 20 yrs., 6 mos. and 20 days. Funeral services in First Mennonite church, in the presence of a very large congregation, by N. B. Grubb, assisted by A. B. Shelly. Sister Stauffer has been connected with our Sunday-school since she was less than three years of age. The beautiful floral offering by her class proved the high esteem with which she was held. None knew her but to love her. She "feared God above many."

MOHR.—On May 24, 1891, in Richland township, Emma Rebecca, daughter of Henry K. and Mary Mohr, aged 5 yrs., 7 mos. and 14 days. Interred on the 27th at East Swamp Mennonite church. Service conducted by Revs. S. M. Landis and A. B. Shelly.

THE TREASURY FOR PASTOR AND PEOPLE, May number, is filled with timely matter for preachers and others who may be called upon to make addresses at a Children's Day Service and at a Decoration Day Service. There are three excellent articles suggestive and suitable for each of these days by persons of great ability and reputation. The portrait of Rev. Myron W. Haynes, of Chicago, forms the frontispiece, and his excellent sermon is the first in the Sermonic Department. A view of his church and a biographical sketch are also given. The topics for Children's Day Service are, Kindness, Christ's Object Lesson and Beautiful Things. Topics for Decoration Day Service are Memorial for Heroes, the Sword—its Mission and Doom, and the Memories of a Nation's Heart. President Blackburn furnishes a capital article on The Friendlies among the Indians. Dr. Cuyler gives a pen picture of Rev. Charles H. Spurgeon. Dr. Kerr furnishes a notable charge at the installation of a pastor. W. R. Schenck, A. B., supplies a most interesting article on Church and State in Colonial Massachusetts. Dr. King, on The Bureau of Catholic Indian Missions, shows how Catholicism pursues its grasping spirit. Professor Sayce's article on Jerusalem before the Exodus will be read with delight. The Etiquette of the Prayer-meeting, by Rev. I. O. Rankin, the Leading Thoughts of Sermons, by Dr. Hitchins, Dr. Donaldson, Dr. Trumbull, Dr. Terry and Rev. A. G. Brown are all highly instructive, as are Dr. Moment's Comment on the Sunday-school Lessons. Editorials—Bustled out of Spirituality and Ripe for Church Membership. The whole number is replete with timely, suggestive, excellent papers.

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THE MENNONITE.

VOL. VI. PHILADELPHIA, PA., JULY, 1891. NO. 10.

I COULD NOT DO WITHOUT THEE.

I could not do without Thee,
O Saviour of the lost!
Whose precious blood redeemed me
At such tremendous cost.
Thy righteousness, Thy pardon,
Thy precious blood, must be
My only hope and comfort,
My glory and my plea.

I could not do without Thee,
I cannot stand alone,
I have no strength or goodness,
No wisdom of my own.
But Thou, beloved Saviour,
Art all in all to me;
And weakness will be power,
If leaning hard on Thee.

I could not do without Thee!
For oh! the way is long,
And I am often weary,
And sigh replaces song.
How *could* I do without Thee?
I do not know the way;
Thou knowest and Thou leadest,
And wilt not let me stray.

I could not do without Thee,
O Jesus, Saviour dear!
E'en when my eyes are holden,
I know that Thou art near.
How dreary and how lonely
This changeful life would be,
Without the sweet communion,
The secret rest with Thee.

I could not do without Thee!
No other friend can read
The spirit's strange deep longings,
Interpreting its need.
No human heart could enter
Each dim recess of mine,
And soothe and hush and calm it,
O blessed Lord, but Thine!

I could not do without Thee!
For years are fleeting fast,
And soon, in solemn loneliness,
The river must be passed.
But Thou wilt never leave me,
And though the waves roll high,
I know Thou wilt be near me,
And whisper, "It is I."

Frances Ridley Havergal.

CHEAP PLEASURE.

"Did you ever study the cheapness of some pleasures?" asks a writer. "Do you know how little it takes to make a multitude happy? Such trifles as a penny, a word, or a smile do the work. There are two or three boys passing along—give them each a chestnut, and how smiling they look, they will not be cross for some time. A poor widow lives in the neighborhood, who is the mother of a half dozen children. Send them a half peck of sweet apples, and they will be happy. A child has lost his arrow—the world to him— and he mourns sadly; help him to find it or make him another, and how quickly the sunshine will play over his sober face. A boy has as much as he can do to pile up a load of wood; assist him a few seconds, or speak a kind word to him, and he forgets his toil, and works away without minding it. You employ a man; pay him cheerfully, and speak a pleasant word to him, and he leaves your house with a contented heart, to lighten up his own hearth with smiles and gladness. Pleasure is cheap. Who will not bestow it liberally? If there are smiles, sunshine and flowers about us, let us not grasp them with a miser's fist, and lock them up in our hearts. No, rather let us take them and scatter them about us, in the cot of the widow, among the groups of children, in the crowded mart, where men of business congregate, in our families and elsewhere. We can make the wretched happy, the discontented cheerful, the afflicted resigned, at an exceedingly cheap rate. Who will refuse to do it."

If a babe does not grow it will die; it cannot remain a babe. And if a Christian life does not come under this law, it is in direct opposition to all other of God's laws.

A NEW DRAMA.

THE THEATRE OF THE UNIVERSE ON THE EVE OF TIME

will be performed

THE GREAT ASSIZE :

OR,

DAY OF JUDGMENT!

Through the kindness of friends we are enabled to give our readers "Rowland Hill's Drama of the Judgment," which was written by this noted preacher, and posted up as a play bill at Richmond, England, June 4, 1774, close to the play-bills of the day, and helped to close the theatre.

The scenery, of which is now actually preparing, will not only surpass everything that has yet been seen, but will infinitely exceed the utmost stretch of human conception. There will be a just representation of all the inhabitants of the world, in their various and proper colors, and their customs and manners will be so exactly and so minutely delineated that the most secret thought will be discovered. "For God will bring every work to judgment, with every secret thing, whether it be good or whether it be evil."—Eccl. xii: 14.

This theatre will be laid after a new plan and will consist of Pit and Gallery only; and contrary to all others, the Gallery is fitted up for people of high, or heavenly birth, and the Pit for those of low or earthly rank.

N. B.—The Gallery is very spacious, and Pit without bottom.

To prevent inconvenience, there are separate doors for admitting the company, and they are so different that none can miss them who are not totally blind. The door which opens into the Gallery is very narrow and the steps up to it are somewhat difficult, for which reason there are seldom many people about it. But the door that gives entrance to the Pit is very wide and very commodious, which causes such numbers to flock to it that it is generally crowded.

PRINCIPAL PERFORMERS.

Judge	The Son of God.
Jurymen	The Saints of the Most High.
Prisoners	Drunkards, Swearers, Sabbath-breakers, Lovers of sinful Pleasures, Fornicators, the fearful and Unbelieving, and Whosoever loveth and maketh a Lie.
Witnesses	Angels, Ministers, Conscience, and the Word of God.
Gaoler	Abaddon.
Ministers of Vengence	Angels of the Bottomless Pit.

Act First of this Grand and Eternal Performance will be opened by

AN ARCHANGEL WITH THE TRUMP OF GOD.

Act Second will be

A procession of Saints in White, with Golden Harps,

Accompanied with Shouts of Glory and Songs of Praise.

Act Third will be

An Assembly of all the Unregenerate,

The music will consist chiefly of Cries, accompanied with Weeping, Wailing, Mourning, Lamentations and Woe. To conclude with an oration by

THE SON OF GOD.

It is written in the 25th of Matthew, from the 34th verse to the end of the chapter; but for the sake of those who seldom read the Scriptures, I shall here transcribe two verses:

"Then shall the King say to them on his right hand: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

"Then shall he say unto them upon his left hand: Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

After which the curtain will drop.

Then, O to tell!
Some rais'd on high, and others doom'd to hell!
These praise the Lamb and sing Redeeming Love,
Lodg'd in His bosom, all his goodness prove;
While those who trampled under His grace,
Are banished now forever from His face.
Divided thus, a gulf is fixed between,
And close to Eternity the scene.

Tickets for the Pit at the easy purchase of following the vain pomps and vanities of the fashionable world and the desire and amusements of the flesh, to be had at every flesh-pleasing assembly.

"If ye live after the flesh ye shall die."—Rom. viii, 13.

Tickets for the Gallery at no less rate than being converted and forsaking all, denying self, taking up the cross and following Christ in the Regeneration: to be had nowhere but in the Word of God and where that Word appoints.

N. B.—No money will be taken at the door: nor will any ticket gain admittance to the Gallery but those sealed by the Holy Ghost with Immanuel's signet.

"Thus will I do unto thee, O Israel, and because I will do so unto thee, PREPARE TO MEET THY GOD, O ISRAEL!"

PEOPLE WHO ARE NOT SOUL-WINNERS.

The husband who blows up his wife before the children because she happens to get too much saleratus in the biscuit.

The mother who can talk by the hour about the dresses and bonnets of her neighbors, but can't say a word to her little ones about the love of Christ.

The Sunday-School teacher that don't know enough about the lesson to ask questions without reading them from the lesson paper.

The woman that talks about heaven in Church and about her neighbors on the street.

The young lady who hands wine to callers.

The sectarian who never had a good word for any denomination.

The man who rings a bell every time he puts a dime into the contribution box.

The man who never goes near the Church on lodge night.

The man who blows a tin horn and shouts himself hoarse during a campaign, but is down on anything like excitement in religion.

The woman that knows in her heart she is wrong, but is too proud to own up to it.—*Ram's Horn.*

WHERE WERE YOU LAST SUNDAY?

Where were you last Sunday? "*At home, not feeling very well.*" Did you ever close your store, and, by way of explanation, stick up a notice—"DETAINED AT HOME BY HEADACHE?" And why not, I pray?

"*Visitors came in, and I could not leave them.*" Ah! Would you continue in your service a young man who should offer you a like excuse for staying from your store on Monday evening? And when you stand at the bar of God, and the Judge asks you why did you not go to His sanctuary more, will you look Him in the face and say: "*Oh! We had company.*"

"*It looked like rain; indeed it had begun to springle.*" Dit it? Had it? Would the prospect have kept you from market or store? Indeed, have you not been known to go to a concert or a dancing party in the midst of what might have been the beginning of another deluge? Is it not about time an umbrella was invented that would protect church members from the rain on Sunday?

"*I went to hear the Rev. Dr. Boanerges.*" And so the Athenians of St. Paul's time are not dead yet, but some still live who spend their time in nothing else but either to tell or hear some new thing! Is this what the houses of God are for? Is this to make them "the gates of heaven?"

"*I had an engagement that prevented me from attending.*" You had? And on God's day you were immersed in business? Have you had advices that the Fourth Commandment has been repealed? Surely it is safer and more profitable to overcrowd Saturday than to lose a Sunday!

Men act the fool nowhere as in matters of religion. Here they expect to get everything for nothing. Unconscious of God's presence, insensible to His love, with a positive *disrelish* for His society, they would think themselves terribly abused if informed that they will not be permitted to spend an eternity with Him. It is a fact, however. Heaven is a character. It is the natural outcome of a certain condition of heart.

THE NINETY-AND-NINE.

There are ninety-and-nine that work and die,
In want and hunger and cold,
That one may live in luxury,
And be lapped in the silken fold,
And ninety-and-nine, in their hovels bare,
And one in a palace with riches rare.

From the sweat of their brows the forest blooms,
And the forest before them falls;
Their labor has builded humble homes,
And cities with lofty halls.
And the one owns cities and homes and lands,
And the ninety-and-nine have empty hands.

But the night so dreary and dark and long,
At last shall the morning bring;
And over the land the victor's song
Of the ninety-and-nine shall ring
And echo afar, from zone to zone,
"Rejoice! for Labor shall have its own!"

For the Mennonite.

AS TENDER PLANTS.

BY ARTHUR SMITH.

Yes, it is pleasant to walk out into a flower garden and amid the varied plants pluck here and there some beautiful buds. It affords pleasure to train these tender plants, and much time is given to cultivate and develop them into perfection. There is gandeur also presented to our vision when we ascend some romantic hillside and from its summit view the clustered homes of the city in the valley beneath.

But fellow teacher, what of those other buildings and flower gardens and tender plants under our care? Do you inquire where? Let us walk together into the temples of our God, and behold in the Sabbath school, the nurseries of the church, the boys and girls growing up into manhood and womanhood, as tender plants, full of promise and hope. Let us pluck them if possible from the weeds and entanglements of sin, train them and bring them to Jesus. When the light of the sun of righteousness shines upon them their lives will yield for us and the master a continual joy. These bright young Christians transformed into the image of the divine master by renewing of his spirit are what make our sabbath-school gatherings so beautiful to behold, and their sweet songs in grateful praises are as the fragrance of the flowers ascending heavenward. Let us be careful that we cultivate these tender plants over which God has made us overseers.

SEVEN WAYS OF GIVING.

1. *The Careless Way.*—To give something for every cause which is presented, without inquiring into its merits.

2. *The Impulsive Way.*—To give from impulse—as much and as often as love, pity, and sensibility prompt.

3. *The Lazy Way.*—To make a special offer to earn money for benevolent objects, by fairs, festivals, etc.

4 *The Self-Denying Way.*—To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complaisance.

5. *The Systematic Way.*—To lay aside as an offering to God a definite portion of our goods, one-tenth, one-fifth, one-third, or one-half; this is adapted to all, whether rich or poor, and gifts would be largely increased if it were generally practiced.

6. *The Quiet Way.*—To give to God and the living just as much as we spend on ourselves; balancing our personal expediture by our gifts.

7. *The Heroic Way.*—To limit our expenditures to a certain sum and give away all the rest of our income. This was John Wesley's way.

DR. PIERSON.

Since the word of the Lord endureth forever, let us identify ourselves with its eternity by doing it, and then entering into its everlasting reward.—*Paxton.*

If one is ever tempted to rate cheaply the benefits to him of the Christian church, let him try to form a conception of what the world would be without it. No Bible, no Sabbath, no Christ, no knowledge of the true God, no doctrine of the brotherhood of man, no Christian homes, no light on the question of the future life,—who would want to live in that world? The gospel and its ordinances are all that separate us from that kind of a world.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

BY REV. F. KLUMP.

In the year 1841, Mr George Williams, then a young man of about twenty years of age, sought and obtained employment in one of the leading merchantile houses of London. He found about one hundred and fifty other young men employed by the same house. Almost all these spent their unemployed hours at the "free and easies." Young Williams organized a prayer-meeting in his own bedroom with one other Christian clerk. There were several clerks who occupied the same room.

Mr. Williams says, in speaking of the beginning of this work: "If our roommates did not choose to stay during the time we held our meetings, they retired; but we made it a great privilége to attend. We got the room crammed in answer to prayer. The Spirit of God came down, and we saw conversion after conversion. The band increased, a Bible class, a mutual improvement society was formed, and the good was so great that we naturally said to ourselves, "If God has blessed us by these simple means, why should He not give such blessings in other houses of London." We wrote to a friend, a Christian who came forward, and we consulted with him about the formation of what has since become the Young Men's Christian Association of the present day. In my own bed-room the first consultation was held."

Associations were soon organized in other houses and in other cities. It was not until December 9, 1851, that the first association was organized in America, at Montreal. Twenty days later, by direct suggestion from London, and without the knowledge of the Montreal association, an association was organized in Boston. During 1852 ten other organizations were effected, from which time the organization has grown in numbers, definiteness of aim, plans of work, and power among the Christian forces of the world. Thus steadily have the associations grown in number and influence, until now, as Rev. Theodore Cuyler has said, "The association has for thirty-five years co-indicated its right to existence, and cut a clear way for itself into every civilized land on the globe."

Its specific object, in brief, may be stated is the spiritual, moral, intellectual and physical well-being of young men of all classes and conditions. At the world's conference of Young Men's Christian Associations, held at Paris, 1855, and afterward adopted also by the American associations were the following resolutions, setting forth their aims:

"*Resolved*, The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Saviour, according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom among young men."

The Y. M. C. A. is composed of young men representing the several evangelical churches, banded together for the purpose of saving their fellow young men. Its officers and active membership must all be members in good standing of some evangelical church; its associate membership is composed of young men of good moral character, irrespective of denomination or creed, who are entitled to all the privilegee of the organization except holding office.

The association seeks to attract young men, through well-appointed reading rooms, with library, gymnasium, Bible classes, young men's meetings, lectures, literary and musical entertainments, and with various other agencies to benefit and help to right companionship all who come within its influence; but regarding all these varied agencies as only means to an end—the leading of them to a saving knowledge of the Lord Jesus Christ. *Selected.*

What a book! Vast and wide is the world, rooted in the abysses of creation, and towering up beyond the blue secrets of heaven. Sunrise and sunset, promise and fulfillment, life and death, the whole drama of humanity are in the Bible.

A CHEERFUL FACE.

Next to the sunlight of heaven is the cheerful face. There is no mistaking it—the bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within.—Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows, in the beautiful realms of hope. One cheerful face in the household will keep everything warm and light within. It may be a very plain face, but there is something in it we feel, yet cannot express, and the cheery smile sends the blood dancing through the very veins for joy. Ah! there is a world of magic in the plain, cheerful face, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth. It may be a very little face, but somehow this cheery face ever shines, and the shining is so bright the shadows cannot remain, and silently they creep away into dark corners. It may be a wrinkled face, but all the dearer for that, and none the less cheerful. We linger near it, and gaze tenderly upon it, and say: "God bless this dear, happy face! We must keep it with us as long as we can; for home will lose much of its brightness when this sweet face is gone." And even after it is gone, how the remembrance of this cheerful face softens our way!

A LAST SERMON.

A minister may live many years and preach many sermons, but there will be a last. On some Sabbath day—he knows not when—he will enter the house of prayer for the last time and deliver his last message. He will dismiss the people with the customary benediction and retire from the sanctuary to return to it no more. His work as a minister of Christ is done. He will return to his home and, on that very night it may be, be laid hold upon by a disease that shall soon terminate in his death. So has it often been.

And, such being the case, every minister should prepare and preach every sermon as though it might be the last. He should always "preach as a dying man to dying men—as though he might never preach again."

Some years ago the writer was laid upon a sick-bed from which he did not expect to rise again. He felt that his work as a minister of Christ was ended. In then thinking of his last serman it was to him a pleasing thought that it was upon a subject with which he would be willing that his ministry should close. And such should every sermon be.

And as there will be a last sermon that every minister will preach, so will there be a last sermon that every hearer will hear. There will be a last time when he shall enter the house of God and listen to the messages of divine love. He may have been privileged to do this many times, but soon or late there will come the last, and he knows not when. Every Sabbath day there are many in the house of God who will never enter there again. Every Sabbath day many leave the sanctuary at the close of its services for the last time. They go to their homes to be arrested by the solemn messenger that shall soon summon them away from all means of grace and from all earthly scenes. Did they realize this when in the house of God, with what solemn interest would they engage in all its services! How attentively would they listen to the words of everlasting truth! With what force of meaning would that divine declaration come home to them, "Behold, now is the accepted time! behold, now is the day of salvation!"

GOD KNOWS BEST.

God knoweth best what is needful for us, and all that He does is for our good. If we knew how much He loves us, we should be always ready to receive from his hand equally, and with indifference, the sweet and the bitter; all would please that came from Him. The sorest afflictions never appeared intolerable, but when we saw them in a wrong light. When we see them in the hand of God, who dispenses them—when we know that it is our loving Father who abases and distresses us—our suffering will lose their bitterness, and become even matter of consolation. G.

WHAT YE HEAR.

"Take heed what ye hear" as to slanderous reports and insinuations. There is a vast amount of defamation in the world. Perhaps we have all suffered more or less by it, hence one would think we might be prepared to estimate it according to its real value. But notwithstanding our own experience in regard to its evils, how prone are we to listen to what evil tongues may say of our neighbors! Though jealous enough of our own reputation, we seem to have but little concern for that of others. We should remember that we have no more right to hear what evil tongues may say, than evil tongues have to speak what they ought not. We could not give the tongue of slander a more pointed and successful rebuke than to refuse to listen to it. If we were watchful of our ears, others would be constrained to bridle their tongues. If all men were deaf and blind there would be no slander, because there would be none to hear or read it, and the unruly member would of necessity be kept in order. But now there are both hearers and readers, and hence the tongue and the pen must be guarded. Idle words are often the cause of inestimable mischief. A good name is rather to be chosen than great riches. But the tongue of slander may rob us of our good name, and leave us poor indeed. What havoc has been made of the peace and happiness of individuals, of families, and of neighborhoods by an evil tongue! What were but trifles are swelled into importance by repetition, and thus difficulties which a single word might have explained and healed, increase in magnitude, and at last become incurable.

The tongue will be evil while the heart is wrong, for out of the abundance of the heart the mouth speaketh. The best remedy for an evil tongue is a new heart, but as even the best of us are sanctified but in part, we must adopt such a remedy as will meet the evil from whatever source it may come; and this is the remedy: Take heed what ye hear. We must refuse to listen to what the evil tongue says. Listening to slander is so nearly related to slander itself that, if we give place to the one, we are very likely to be infected with the other. The listener is partaker with the speaker; therefore, at all times, now and ever, take heed what ye hear—don't hear everything, and don't repeat all you hear. *Selected.*

THE BEAUTY OF LOVE.

The beauty of love comes and grows by serving. If you find yourself linked with another whom you do not like, and you think you could never learn to love, rouse yourself up to do something for him. Try to help where he is in need. Seek to win him to the right where he seems astray. Exercise some self-denial in his behalf. Whether this makes him like you or not, it will give you kindlier feelings toward him; and if you keep on doing for him, you may come to like him, if not to love him. Love comes and grows by serving. G.

A WONDERFUL PROMISE.

Philipians 4: 19.

"But my God shall supply all your need according to his riches in glory by Christ Jesus the Lord."

1. A gracious provider—"God."
2. A glorious promise.—"shall."
3. A good portion.—"supply."
4. A gift that is perfect.—"all."
5. A gain that is personal.—"your."
6. A gladdened patient—"need."
7. A granary of plenty.—"according to his riches in glory by Christ Jesus."

This wonderful promise, so gracious, is for all; it is for you! Believe it; receive it.

We have one Leader who never disappoints, to whom truth is as dear now as it was to him on earth, who encompasses our failures with his success, our weakness with his strength, our restlessness with his rest, and, lo! he is with us always, even to the end of the world.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference

A. B. SHELLY, ALLEN M. FRETZ, N. B. GRUBB. } *Publication Committee.*

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PHILADELPHIA, JULY, 1891.

Rev. J. B. Baer, traveling missionary of the General Conference, left his home early in June, and is at present laboring among the brethren in Manitoba. He expects to be absent several months.

Rev. Jacob Hege, of Wuertzburg Bavaria, Europe, is visiting the churches in America. Bro. Hege spent several days at Milford Square, and filled several appointments in Bro. Shelly's charge. He spent one day in Philadelphia. From here he went west making his first stop at Bluffton, O. The brother, we hope, will find open doors and hearty reception wherever he goes, as he deserves. He expects by the latter part of July to sail again for home.

DEATH IN OUR INDIAN SCHOOL HALSTEAD, KANSAS.

It becomes our painful duty to chronicle the death of another of the young Indians entrusted to the care of our Mission. Samuel Roadtraveler, who had been in our Mission school at Cantonment for a number of years, and who for the last two years attended the contract school at Halstead, Kansas, died at the latter place, after a brief illness with galloping consumption, on Thursday evening, June 11th. He, with the greater portion of the pupils, had the measels, afterwards inflamation of the lungs set in, which quickly turned into that dreaded disease, which has already taken away so many of these poor Indians. He was a promising young Indian, and his sudden departure cast a gloom of grief over all who knew him. But he gave evidences of a saving faith in Christ and expressed a desire to go home to his Savior. As on the evening before his departure, brother Krehbiel was about to learn him, he imploringly stretched out his hand and said, "Wait, tell my mother to come," thereby expressing his earnest desire, that his dear mother might follow him to the home above. Upon the question, whether he was willing to go to meet his Savior, he answered with a pleasant countenance, though suffering under great pain, "Yes I am."

Samuel was about 15 years old when he died, and was a brother of Walker Roadtraveler, who died some time ago, and of Benjamin Roadtraveler, who is attending College at Halstead, Ks. S.

BACK COPIES.

The following copies of the MENNONITE are desired for a brother in Germany to complete a file. Any one having them, and is willing to give them up, will confer a favor by sending the copies or any one of them, with the price, to N. B. Grubb, 2118 Marshall Street, Philadelphia. Pa.

Vol. I. No. 2 to 8; vol. II No. 1, 3, 12; vol. III. No. 5; vol. IV No. 3; vol. V. No. 9 to 12.

If God's to-day be too soon for thy repentance, thy to-morrow may be too late for his acceptance.—*Secker.*

FOR HOME MISSION.

Received for the treasury of the Home Mission Fund from—

Saucon Church, Pa.	$ 3.00
Bowmansville Church, Pa.	8.00
Gap Church, Pa.	5.00
Through A. B. Shelly,	
West Swamp Church, Pa.	8.25
East Swamp Church, Pa.	4.56
Springfield Church, Pa.	5 25
Upper Milford Church, Pa.	14 72
Saucon Church, Pa.	4 54
S. H. Longenecker, Pa.	5.00
Mary Stauffer, N. J.	1 00
Canton Church, Canton, Ohio.	25 00

J. B. BAER.

SUNDAY SCHOOL CONVENTION.

The following is the programme for the annual convention of the Sunday-schools of the Eastern Mennonite Conference, to be held at the Saucon Mennonite Church, on Monday and Tuesday, August 17th and 18th, 1891.

MONDAY EVENING SESSION.

Opening devotional services at 7 o'clock.
Address of Welcome by Supt. of school.
Response by Pres. Wm. M. Gehman.
Usual preliminary business.
Reports from schools represented.

FIRST TOPIC:—

"Are Young People's Christian organizations beneficial to the Sunday-school and church." Affirmatively considered by SUPT. WM. M. GEHMAN. Negatively considered by REV. N. B. GRUBB.

SECOND TOPIC:—

"How to interest and hold our scholars." HARVEY G. SHADDINGER, JOS. S. TAYLOR.

TUESDAY MORNING SESSION.

THIRD TOPIC:—

"What can be done in the Sunday-school to elevate the character of its music?" H. G. ALLEBACH. REV. A. S. SHELLY.

FOURTH TOPIC:—

"What stand should our Sunday-schools take in regard to secret societies?" AARON M. RICKERT, REV. A. B. SHELLY.

Answering of referred questions.

TUESDAY AFTERNOON SESSION.

FIFTH TOPIC:—

"The Sunday-school teacher's highest aim." SUPT. F. ROSENBERGER, REV. J. S. MOYER.

SIXTH TOPIC:—

"Sunday School Convention Work."
(*a*) General, CHAS. H. MOYER,
(*b*) Review of Present Convention, J. G. WEINBERGER.

Answering of referred questions.
Reports of Committees, and other business.
Close.

TUESDAY EVENING.

Childrens Festival. Programme to be arranged by an appointed committee.

NOTE.—The programme will be interspersed with vocal music. "Gospel Hymns" will be used. Referred questions are solicited and will be received at each session. An invitation is extended to all friends of other Sunday-schools to attend and participate in the exercises.

W. S. GODSHALL, A. M. FRETZ, U. S. STAUFFER. } Committee.

THAT SUNDAY SCHOOL FESTIVAL.

At a meeting held at the house of Henry B. Schantz, at Hosensack, on Wednesday, June 3rd, arrangements were perfected for the holding of a general Sunday school festival according to the proposition mentioned in the June Mennonite. Five schools were represented at the meeting, viz.: Hereford, Upper Milford, West Swamp, East Swamp, and Saucon. Word was also received from Flatland, Deep Run, and Philadelphia, and later from Schwenksville, assuring the committee that, while it would perhaps be impracticable for those schools to attend the festival on account of the distance, they approved of the plan and many of their number would in all probability be present at the festival, if held.

Among those present an encouraging unanimity of sentiment was found to prevail on all points, especially as to the character of the proposed festival. On this point all agreed that the key-note of the festival should be that of Christian joy; that the objects to be sought were a closer acquaintance between the members of the different schools and a spiritual uplifting through the mingling of hearts and voices in the praise of God; that while the needs of the body were to be provided for, the arrangements in this regard should be made subordinate to the intellectual programme and not be allowed to interfere with orderly attention to the religious exercises.

The place and date fixed on are Samuel Miller's grove at Hosensack Station, on the Perkiomen railroad, and Saturday, July 25th. The grove is beautifully adapted for the purpose, there being plenty of shade and a good supply of nice spring water for man and beast. Should the day named be rainy, Monday the 27th is fixed on as an alternate.

Two committees were appointed who will seek to carry out the instructions of the meeting in making all necessary provisions for a pleasant and profitable festival. Their arrangements will be announced to the different schools in due time. May the Lord add his spirit of wisdom, of love, and of joy, to the great blessing of all the schools and individuals that may participate in the festivities.

MISSION DEPARTMENT.

FROM OUR MISSIONFIELD.

The following we extract from the first quarterly report for the present year, written by Bro. H. R. Voth, superintendent of our missions in Indian Territory.

Of the severe affliction, which has befallen me through the death of my dear little *Bertha*, I have already reported. The dear little one was only a few days old when, now nearly a year and a half ago, her mother was called away by death. At the time my heart was filled with solicitude for the future of this child. But the Lord has been very gracious to me. Under the diligent and careful nursing by my cousin Susanna Richert, and later by sister M. Moser, the child grew and developed. During the last month she was particularly healthy, strong and active. She gave all of us much joy, and every one seemed to love her. On March 23rd, she was afflicted with a violent fever, which continued for several days. On the 28th she got better again. The fever appeared to have left her and we had hopes that she would recover. But in the evening lung fever set in suddenly, and after two more days of severe sickness the little heart ceased to beat. After two days we laid the little body to rest in the grave by the side of her mother, who had gone on before.

It was very hard for me to give up this dear little child, who had grown so closely to my heart, and it at times appears to me as if I could not seperate myself from her. I endeavor however to submit to the mysterious dealings of the Lord, and to say in submission: "Thy will be done!" It is moreover the privilege of the children of God to know, that they are not obliged to make themselves loose from their dear ones, who have gone on before; and that the ties of love which bind them together here, will not be severed in death, but will tend to draw those left behind the more heavenward.

Our Indian children had also to suffer a great deal with sickness. Some of them had to be nursed day and night the greater part of the time.— — —

Some time ago I had the privilege to meet with *Sitting Bull*, who has been visiting these and several other tribes, in order to instruct them in the religion of the "ghost-dance." Sitting Bull is a small, lightly built and a comparatively young man. He professes to have seen the prophet in the north, and exercises a great influence over these Indians. One Saturday afternoon as I was coming from the post office, I saw a great number of Indians gathered at the house of the lieutenant of the Indian police, just across the road. I inquired of my interpreter what this meant. He said, Sitting Bull was there to prepare the Indians for a great dance, which they were to have in the evening. I went there to see what was going on. The house, in which they were assembled, was a square tent house. It was filled with men, women and children. In one place several men were arranging some eagle feathers, in another place a man was painting the face of his wife ect. *Sitting Bull* himself was sitting on a bed engaged in placing and fastening a large red dyed feather of an eagle in the hair of *Left Hand*, chief of the Arapahoes, in which he showed no little dexterity. All assembled were more or less painted, and every one had either a large or a small eagle's feather in his hair. After a while Sitting Bull got up, gave me his hand, and said in a very friendly manner, "I have heard much of you already, and I am pleased to meet with you." He then invited me to accompany him to an adjacent tent, where I had a prolonged conversation with him, through my interpreter. The following day he and his wife came to our Sunday school, where, upon my request, he gave an address to the children. He spoke very well, encouraged the children to remain on the road which they were persuing, to be diligent in study and not to run away from school ect. He and his wife then took dinner with us. A few days ago he left here, going back to his home in Wyoming. He wishes to move down and seetle here, for which he desires the privilege from the government. If he succeeds in this, he will no doubt become the spiritual leader, the Medicine chief, of these tribes.

I doubt not, selfiishness has a great deal to do with the doings of this man, as his labors here have brought him, as I am told, a snug little sum of money and a nice number of ponies. On the other hand I received the impression, that he is in earnest, and that he desires to give to his people something better than that which they now have. Among other things he at one time said, that he well knew that the "Bibleway" was the only true and the best way. But as he and the other old Indians could not read the Bible, they were worshiping the same God and Father we were worshiping, as well as they knew how. He confessed that their religion was inferior to ours, but he hoped, that ultimately it would bring them to the same place where we were. He repeatedly requested me to help him in bringing his people to that place. He promised me that he would tell the Indians to attend our meetings, in oder to become acquainted with the teachings of the Bible. This promise he fulfilled, to our surprise, during the evening while they had their dance.— — —

WASHITA MISSION.

Bro. J. J. Kliewer writes as follows from our Washita Mission:

Our experience on this our missionfield during the past quarter were similar to those reported in our previour reports. We labor without being permitted to see the desired fruits of spiritual life. But we console ourselves with the thought, that with our spiritual labors here we are living in the seedtime. The time for the harvest we will commit to the Lord and let him determine it. During the months of January and February the son of *Big Nose* came to us to school. For several times another one came with him. For the greater part of the time however it was impossible to have school. Several times a small number of Indians came to our Sunday school, more and better opportunity however was given me during the week days to instruct them from the word of God and to urge them to accept it as their guide of life. We notice how by some of them their faith in the "Christ of the North" has been weakened, although occasional "ghost dances" have been held here. Their own experience must convince them that their present hope is nothing but a delusion. But another year will most probably pass by before they will have learned this, as they anticipate the coming of their desired Messiah during the spring or summer of the coming year. We will hope and pray that by that time their hearts will be made ready, by the grace of God, to receive the gospel of Christ.

It is encouraging to perceive, how the Indians here manifest a greater inclination for work this spring than before. Even some of the Cheyennes are tilling their fields. We can at present work with greater amount of success with them, in regard to worldly matters, than in regard to spiritual affairs. They are yet very worldly-minded and their chief aim and desire is to satisfy their natural necessities. Before we will be able to make them believe, that the care for our immortal souls and the seeking after the kingdom of God is of greater importance than all else, we must gain their confidence. This we endeavor to accomplish by aiding them in their worldly and temporal affairs, by giving them good advice and setting them a good exampel, as well as we can.

The minds of our Indians are much engaged at present on account of the intended distribution of their land in severalty, which will shortly take place, and on account of the money which they are to receive from the government. Some of them seem to have the sincere desire to invest their money in a proper and beneficial way. Some are already purchasing mules, and some also intend to buy some cattle. We have reason to hope that some will now establish permanent homes and will learn to love them.

The sanitary condition of the Arapahoes in our vicinity was comparatively good. Two persons died We too were blest with good health.

Arrangements are being made by ihe king of Siam to send six young men to this country to be educated. They are to enter Westminster College at New Wilmington, Pa. Up to the presnet time only four young men from Siam have been educated here.

MISSION MONEY RECEIVED.

Bro. Hermann Suderman, treasurer, publishes in the *Bundesbote* the following sums, received during the month of May, for our Indian Mission:

Through Chr. Auernheimer, a collection taken at the wedding of John Kramer and Lies. Haury, Summerfield Ill., $2.60; from Zion's church, Elbing, Ks., $43.34; from Emmenthal Sunday-school, Ks., $2.72; from Zion's church, Primrose, Iowa, $19; from Hoffnungsau, Sewing Circle, Reno Co., Kas., $50; from Lehigh-Hillsboro church, Kas., $10; from Upper Milford church, Pa., $34.-83; from Hereford church, Pa., $71.51; Hereford Sunday-school, Pa., $12.09; from Mountain Lake, Minn., $45 50; from Hillsboro, Ks., $4; from New Alexanderwohl church, Ks., $75 40; from East Swamp church, Pa., $9 76; from West Swamp church, Pa., $27.02; from Saucon church, Pa., $3.82; from Flatland church, Pa., $6.57; from Sunday-school, Saybrook, Con., $23; from Elder Peter Friesen, Henderson, Neb., $40.70; from St. Martin, Mo., $6.20; through Rev. C. Schowalter, Primrose, Iowa, a family Thankoffering $5; interest on the W. Ewert legacy $60.

CANTONMENT, INDIAN TERRITORY.

MAY 4th, 1891.

REV. A. M. FRETZ!

Dear Bro. in Christ:

No doubt you would again like to hear something from our mission, about the doings, success, whereabouts etc. Several times you have kindly requested me to contribute to "The Mennonite," hoping, or rather knowing, that our people like to hear from our missionfield, and that it produces greater interest for the same. Nevertheless I have more so now than ever before held my peace, however not to disregard the paper or because of a lack of interest for our work, but because I am well aware of the truth of this short yet weighty rhyme:

"A man of words, and not of deeds,
Is like a garden full of weeds."

I feel that we do not accomplish enough. so as to have much to talk about. When in the evening we sum up all which was done during the day, it appears so small that we rather "keep still" than speak about it. If we could see greater success in our labors we should surely be able to say more. By this I do not mean to say that we would want to claim honor and glory, this belongs to God, we would then only be able to say, the Lord has *given* this success for his mercy's sake. Yet it would encourage us greatly. But even as it is now, we have no reason whatever to complain. What the Lord wants of us is devoted service and faithfulness in our calling. He may, if not here, yet surely in His own good time let us see what is best for us, and well if we do not see with our mortal eyes His good things. At times, dear brother, it is real hard and very discouraging to work without Indians. Nevertheless we do not always have to contend with difficulties, even here is some sunshine for which we praise the Lord, and our consolation is furthermore that we have tried to do our best and what God has sent us here for.

One Sunday afternoon when coming up from dinner, I found some Indians in my room. I bade them "Good day," shaking hands with them, then none of us having apparantly anything to say, we were all seated in silence. After some time though one of them disturbed our silence by taking occasion to tell me that they were hungry, waiting for a meal. I told them, so many Indians had lately taken meals with us that now we were unable to feed all who had again come to-day, (there were quite a number without these in my room.) They knew that well enough and consequently did not begin to argue at all as they sometimes do. A short while everybody was quiet, then the same one who had done the talking before spoke again, telling me what immorality and wickedness prevailed in Kingfisher, a town in Oklahoma, about 45 miles away from here. I told him I knew it and also knew that it was very bad, warning him not to go there. He not being satisfied with my advice replied: "No, heap good, John." I, not being able to convey many ideas to him, only repeated what I had said, showing that I meant what I said. He also repeated what he had said with a sort of jeer. Now I saw fully that he was aiming to satirize me, so I took my bible and from it handed him an engraving illustrating in a graphic manner man's state after his creation, the fine harmony etc., at that time, then his fall, the increasing wickedness, finally how Jesus came to be our *Savior*, bearing our sin and dying for us on the cross; furthermore, that there are two roads, the one to the left, very wide, many people walking thereon, enjoying life for "a short season:" the other to the right, very narrow, leading up hill to a light house, and only now and then a weary traveler traveling thereon, or kneeling in prayer; how death finally makes an end of walking on either way, *then the hereafter;* the former sharing their lot with demons in hellfire, the latter with Jesus and the angels in the abode of the saved ones. After talking a short while with one another, they began to ask questions. Now I called a boy to interpret for me and explained to them all that which the picture represented. Among other things I also showed them that the people in Kingfisher, of whom they were talking, were on the wide road, and would surely meet with the fate I have described, unless they repented. When I was through, they looked earnest for a while, then one said, they had come to get dinner, and now I told them such things. I asked them not to take it hard when they did not get anything to eat this time, I had tried to give them something much better. They said they were not wroth at all, but glad to have heard the word of God. Soon they left.

Lately our Indians were counted and soon they will take their $250,000.00 only not to get much after this.

I remain your friend and bro.,

A. S. VOTH.

SUNDAY SCHOOL.

For the Mennonite.

SUNDAY SCHOOL SINGING.

Song is a means of grace. "That robin's singing at the hour of five makes my soul tingle all over, and I want to break out into a loud hallelujah," some one may say. How many souls climb heavenward every day on the rounds of the song-ladders that good old David and others have set up against the walls of the New Jerusalem. Children remember and feel the hymns in the Sunday-school. The song helps the singer while the singer with the song give spiritual blessings to others.

Song is an effective agency in Christian work. We think of the old Scotchman on his bed stiffening and hardening against the minister, but weakening and melting all down when a "Jerusalem-hymn," his mother's favorite, was sung. How many such hardened hearts have already been softened by quoting or singing the hymns of their childhood! O, the evangels you are sending out in these hymns taught the children! You are sending them out into places where you never will go, never can go, into the secrecy of far-away homes, amid surroundings of sickness, poverty, and, it may be, of sin and shame. How many will be moved by the gentle, beckoning hands reaching out of these songs, and by the lovely voices pleading through them!

We all assent to these truths. Then let us look after our Sunday-school singing. Let it be one of the attractions of the school. Look well to the matter behind the music. We want sentiment having the power of Charles Wesley's hymn, "Jesus lover of my soul." Oh, of what incalcuable blessings have the sentiments expressed in that hymn been to many tempest tossed mariners! Be particular. Don't sing everything, but sing the best things. And let them go out in song, a beacon-light amid the waters, an ark upon the stormy tide, a hand to reach down to the wretched and lost. Try it.

Beginning with this month, the lessons for the remainder of the year are taken from the New Testament. They are a study of the life of Christ, from the Gospel of St. John. The following are the pasages for the respective dates.

July 5. The word made flesh.–John 1, 1-18.
" 12. Christ's first disciples.–John 1, 29 42.
" 19 Christ's first miracle.—John 2, 1-11.
" 26. Christ and Nicodemus.–Joh. 3, 1-17.

These are indeed very interesting and instructive lessons. And both teachers and scholars should resolve right in the beginning of the series to be faithful to their respective duties; to study the lessons well, study them for personal benefit and be regular in attendance in the sessions of the school.

For the Mennonite.

WORDS FOR TEACHERS.

The Sunday school teacher needs a careful preparation—general and specific—for his work: (1) because of the book he is to use; (2) because of the pupils he is to teach; (3) because of the divine truths he is to implant; (4) because of the results he is to seek.

The Sunday-school is a *Christian school*, we must never lose sight of this important truth. It should therefore possess the character and tone, and be followed by the fruits which belong to an institution under the direction and inspiration of the Holy Spirit.

It is an indisputable necessity that the Sunday-school teacher should be a Christian in experience and profession. A consistent *Christian* in life and deportment. A Christian *teacher* in knowledge and tact; and a Christian *friend* in sympathy and helpfulness.

Though Christian in character, the Sunday school is a *school*, and it should be organized and conducted after the general methods which are approved by the wisest and most experienced secular educators, and its instructions should be systematic, thorough and enthusiastic.

Teachers, you sometimes meet with discouragements, this we know out of experience, but remember your high calling, and in faith and prayer look up to your Master, striving to be faithful to your trust, and discouragements will vanish like shadows.

THE YOUNG PEOPLE.

LET DOWN YOUR NETS.

Launch out into the deep,
The awful depths of a world's despair;
Hearts that are breaking and eyes that weep,
Sorrow and ruin and death are there.
Aand the sea is wide, and the pitiless tide
Bears on its bosom—away,
Beauty and youth in relentless ruth
To its dark abyss for aye—for aye.
But the Master's voice comes over the sea,
"Let down your nets for a draught" for Me!
He stands in our midst on our wreck-strewn strand,]
And sweet and royal is His command.
His pleading call
Is to each—to all;
And wherever the royal call is heard,
Then hang the nets of the royal Word.
Trust to the nets and not to your skill,
Trust to the royal Master's will!
Let down your nets each day, each hour,
For the word of a King is a word of power,
And the King's own voice comes over the sea,
"Let down your nets for a draught" for Me!

Sunday Magazine.

THE YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR.

The editor was asked some time ago by a young friend, "what kind of a society is this."

For the benefit of our readers who may also ask this question, we will briefly here answer: The organization was caused by Rev. F. E. Clark, the pastor of a church in Boston. Feeling that something should be done for the religious training and advancement of the young people in his charge, he organized them together for work and edification under the above title; and thaugh only ten years old it has spread throughout the whole Christian world.

F. E. Clark's own words best tell what the Y. P. S. C. E. is. He says: It is simply an effort to lead the young people to Christ and into his Church, to establish them firmly in the faith, and to set them to work in the Lord's vineyard. It gives the young Christian something to do at once.

It accustoms him to the sound of his own voice in the prayer-meeting.

It causes him to understand that he has a part to perform in the activities of the Church, as well as the oldest Christian. It sends him upon a hundred errands for Christ. Very soon he learns that he has a duty in the general church meetings, and he becomes naturally and easily one of the pastor's trusted helper's.

A generation of Christians trained from early boyhood and girlhood in this way, patiently, persistently, kindly, would be a generation of *working* Christians.

It is also a watch-tower for the Church. The pastor ought always to attend the different meetings, and keep his hands on the reins of the organization. If he does so, wisely and constantly, he cannot help knowing how the young converts are progressing in the Christian life. If faithful, he knows it, and can mark with joy their growth in grace. If negligent, he knows that, and can at once look after and reclaim the unfaithful ones.

THE RELIGION OF CHILDHOOD.

There is a religion which finds the world unsatisfying, and so turns longingly, wistfully, pathetically, wearily to God. There is another religion which finds the world wondrously beautiful and good, yet always suggesting something more beautiful and better than itself, and this religion, too, turns to God, but glowingly, springingly, hopefully. The first religion starts from a sense of sin and comes to God for forgiveness. The second religion starts in a thankful joy, a sense of promise, and comes to God for fulfilment. The first starts with disgust at self, and so comes to love for God. The second starts in admiration of God, and so comes to forgetfulness of self.

It is needless to say that both these religions meet in the fullest religious experiences, but it is evident which of them most naturally belongs to the experience of a child. You cannot teach a child that hatred of himself, you cannot fill him with that sense of sin, that sends the worn and weary sinner with his load of sins staggering up to cast them down before the cross. The attempt to create such experiences in children either kills them with morbid misery or makes them dreadful little hypocrites.—*Phillips Brooks.*

LOVE FOR THE BIBLE.

A little girl was one summer's day sitting at her mother's cottage door, reading the Bible. A gentleman who was taking a walk stopped at the cottage to ask for a drink of water. Her mother gave him a cup of milk, and after he had rested himself a while, he set out again on his walk. Seeing the child still at her book, he asked what it was. "It is the Bible," said she. "Oh, I suppose you are learning your task for school?" "Task, sir? No," replied she. "Then what are you reading your Bible for?" he asked. "Because I love it, sir." The gentleman went away; but the little child's words and her evident sincerity laid hold of his mind. "That child," he thought, "certainly did love her Bible. I don't." He resolved to read it again, that he might find out what there was in it to love. He borrowed a Bible that evening from his landlady and continued thenceforward to "search the scriptures," and found in them Jesus Christ and "eternal life."—*Selected.*

News comes that the Christian Endeavor Societies in Japan celebrated Feb. 2nd, the decenial anniversary of the first society. Meetings were held in Kobe, Okayama, Kumamota and Kyoto. The native churches are organizing their young people into Christian Endeavor Societies.

"Thou shalt not be found out" is not one of God's commandments, and no man can be safe in trying to keep it.—*Bacon.*

Unasked the divine love pours itself on men, and gives all that it can give to those who do not seek, that they may be drawn to seek the better gifts which cannot be given unasked.—*McLaren.*

To hear of great good is no good at all—worse than nothing, if that be all. That which is offered, let us accept; that which is promised, let us claim; let us go up and possess the good land, the land of peace and gladness which is made over to us.—*Pearse.*

There are over 15,000 local societies of Christian Endeavor in thirty-two Evangelical denominations. The Presbyterians lead, the Congregationalists next, then the Baptists, and the Methodists are fourth. Each of these four denominations have over 2000, the Presbyterians having 3,500.

The first convention of Christian Endeavor Societies in England was held at Crewe, Cheshire, on Wednesday, May 13, and was largely attended by enthusiastic delegates. Dr. Clark and Mr. Dickinson gave addresses; the Mayor of Crewe presided, and spoke in hearty commendation of the society.

Preparations for the great International Convention in the Exposition Building at Minneapolis July 9–12, are going forward with great enthusiasm. The task of finding boarding places for 10,000 delegates in private homes in the Twin Cities is being successfully accomplished. Mr. F. B. Daniels of Minneapolis, is the chairman of the Committee of Arrangements. The provisional program as finally arranged includes an exceptionally strong array of clerical and lay talent.

There will be representatives from over fifteen evangelical denominations on the program at the Minneapolis Christian Endeavor Convention in July. Among those who are to make addresses are Rev. Dr. D. J. Burrell of New York, formerly of Minneapolis; Dr. George H. Wells of Montreal; Bishop Vincent of Buffalo; Bishop Gilbert of Minnesota, and Rev. Drs. Holman and Christie of St. Paul; Dille of California; Worden and Chapman of Philadelphia: Patterson of Toronto; Rondthaler of Indianapolis; Tyler of Cincinnati; Crandall of Cleveland; Faunce and Judson of New York, and McPherson of Chicago.

QUESTION CORNER.

No. 7.

38. Who was the strongest man? Give three incidents showing his strength.

39. Who was the most patient man? Give incidents showing his patience.

40. Where is God called a sun? And where is it said that, in the glorious future, there will be no need of either sun or moon, God being the eternal light of His people?

41. Which of the Psalms call upon God for help, on the plea of personal integrity?

42. In what city were Paul and Barnabas violently persecuted by Jewish men and women?

43. In what passages is human life likened to flowers?

44. After crossing Jordan, what was the first city taken by the Israelites?

ENIGMA No. 7.

Who broke domestic peace, and met
A childless woman's tears, and yet
Provoked her sore to make her fret?
In what epistle is it said,
"You hath He quickened from the dead,"
Christ is "*our peace,*" and Christ "*the head?*"
Give now the name of Nabal's wife
Whose wisdom stayed an angry strife,
And saved her churlish husband's life?
Where dwelt a Christian church that knew
St. Paul; he bade them thus adeau—
"The God of peace shall be with you?
Who started forth in peace to meet?
And with a sweet forgiveness greet,
One who had dared to lie and cheat?

Initial letters tell what Jesus gave
To those who loved Him well,
Before he passed, within the gloomy grave
Three days to dwell.
And when, at evening, through unopened door,
Entered those silent feet,
That blissful, re-assuring word once more
His lips repeat.

Give names and passages.

Answers to Questions and Enigma in May Number.

24. (*a*) Methuselah; (*b*) Enoch. Gen 5: 21—56.
25. Elisha. 1 Kings 19: 19.
26. The widow's son. Luke 7: 15; Jarius' daughter. Matt. 9: 25; Lazarus. John 11: 43, 44.
27. Jeremiah. Jer. 40, 4—6.
28. Gen. 3: 24; Numb. 22: 23; Josh. 5: 13; 1 Chron. 21: 16.
29. The keeper of the prison. Acts 16: 27, 28
30. Eph. 6: 17; Heb. 4, 12; Rev. 2, 16.

ENIGMA No. 5.

1 and 9—g, e. *Grace;* prized highly by Paul seldom mentioned by John.
3, 7, 8, 9—d. o. v. e. *Dove.*
6, 4, 8, 9—l. i. v. e. *Live,* its opposite dead.
5, 2,—s. o. *So,* the measure of God's love, John 3: 16.
1, g, 2. o, 3. d, 4. i, 5. s, 6. l, 7. o, 8. v, 9. e. *God is love.* 1 John 4: 8, 16.

Correct and partly correct answers were given by Olivia Moyer; J. D. Moyer and J. K. Zook.

MARRIAGES.

STAUFFER—KOYE—On June 14th, 1891, at Schwenksville Pa. by W. S. Gottshall, Albert C. Stauffer, of Limerick Square and Ella L. Koye of Schwenksville, Pa.

MOLL—MOORE.—In Philadelphia, Pa. at the residence of the brides parents, on June 16th, 1891, by N. B. Grubb Mr. Milton H. Moll to Miss Essie K. Moore, both of Philadelphia Pa.

DEATHS.

FREDERICK.—In Philadelphia Pa. June 3 1891. Jacob S. Frederick aged 68 yrs. 7 mos. 20 days. Funeral services at the house of his son in Philadelphia by N. B. Grubb, on the eve. of June 5. Interment the next day at Towamencin Mennonite church where N. B. Grubb and Christian Allebach conducted the services.

FRYER—On June 8th, 1891, in Schwenksville Pa. Ellen Fryer, aged 27 yrs. 23 days. Funeral services at the house by S. M. K. Huber and at the Schwenksville Mennonite church by W. S. Gottshall.

BISSINGER—On June 6th, 1891, near Bedminsterville, Pa. Ida Bissinger aged 3 yrs. 1 mos. and 7 days. Interment on the 10th, at the Deep Run Mennonite church. Service by A. M. Fretz.

SHELLY—On May 25th., in Richland, Bucks Co., Pa., Lewis N. Shelly, aged 55 yrs. 8 mos. 20 days. Interment at the East Swamp church. Funeral services were held by A B. Shelly.

MUSSELMAN—ON June 2nd, in Milford, Bucks Co., Pa,. Christian M. Musselman, aged 76 yrs. 10 mos. 26 days. Interment at West. Swamp church. Funeral services conducted by John A Biedler and A. B Shelly.

KILE.—In a hospital in Philadelphia, on June 11th, Daniel L Kile, aged 49 yrs. 2 mos. 21 days. Interment at Flatland church. Funeral services by A. B. Shelly.

MOYER—On June 11th, after a protracted illness, Hannah, wife of John B. Moyer, in Milford, Bucks Co., Pa., aged 71 yrs. 6 mos. 7 days. Interment at Mennonite meeting house near Steinsburg. Funeral services conducted by John A. Beidler, A. B. Shelly and O. F. Waage.

RITTENHOUSE.—In Germantown, Pa. June 9th, 1891 suddenly, Charles Rittenhouse. aged 56 yrs. Funeral services by N. B. Grubb. Interment in the Mennonite cemetery Germantown. Pa.

HINCKEL.—In Philadelphia at the residence of her son, on May 21, 1891, after a week of intense suffering, Sallie A. Hinckel, relict of the late Peter Hinckle, aged 67 yrs. Funeral Services by N. B. Grubb.

MAIER.—In Philadelphia, Pa., June 18th, Barbara Maier, aged 76 years. Born in Germany, of Mennonite parents, at the age of 12 years she was admitted into the membership of the church by baptism, remaining faithful in that relation until the last. Funeral services on June 19th, when N. B. Grubb assisted by L. O. Shimmel conducted the services. Interment the following day at Schwenksville, when W, S, Godshall and N, B. Grubb officiated,

UMSTEAD.—In Rittenhousetown, Pa, at the residence of her brother, Wm, Umstead, Elmira Umstead aged 50 yrs. Funeral services by N. B. Grubb. Interment at Ivy Hill.

RACE— In Philadelphia, Pa., on May 17th 1891. Clara, daughter of John and Hannah Race, aged 1 year, 22 days. Funeral services in First Mennonite church by N. B Grubb. Interment at the church of the Mennonite Brethren in Chirst Hatfield. Pa., where N. B. Grubb, assisted by Rev. Joel Rosenberger, officiated.

HUNSICKER.—On May 30th, 1891, in Quakertown Pa., Abraham Hunsicker, aged 89 yrs. 8 mos. 27 days. Funeral services at the house of his son near Lederachville by J. L. Becker, and at the Lower Skippack Mennonite church by W. S. Gottshall.

WEITZMANN.—In Philadelphia, Pa., suddenly of heart failure, Hannah, wife of Joseph Weitzmann, aged 49 yrs. Funeral service by N. B. Grubb. Deceased was an estimable woman, and mother of 17 children, who deeply mourn the loss of a faithful devoted mother.

The June number of "THE TREASURY FOR PASTOR AND PEOPLE" is earlier than usual in its issue, up to high-water mark in the excellence and variety of its matter, and most timely in its topics. "Independence Day Service" has been provided for in four articles by eminent preachers on many fresh lines of discussion. "Notes on the Negative Criticism," by Professor Roberts, of Lane Seminary, will be read with satisfaction by all interested in the great critical question of the day; while the "Manuscripts of the Bible" by Dr. S. P. Smith, and the article on "The Bible and Historical Criticism," will shed additional light on the current discussion. The portrait of Rev Edward M Deems, with his thoughtful sermon, his biographical sketch and view of his church, will interest all readers and be gratifying to his many friends. Dr T L Cuyler's "Pen Picture of Rev Newman Hall, LL B, London," shows the eminent sketch-writer at his best. Rev J A Billingsley's paper on "Church Evangelistic Methods," is very suggestive and full of stirring thought. "The Arrogance of Romanism" and "The World's Fair on Sunday," are themes which every American should read as treated in this number. Dr. G H Symth's review of "Christ in the Song" is appreciative; Rev J G Kitchen's article on "An Eastern Garden" is exhaustive; W R Schenk's article on "Church and State in several of he Colonies," is instructive, and the editorials on "No Failure," "Critical Guesswork," "Not Worth Much," "Red-hot Ideas," touch that piece with the pencil of light. The "Leading Thoughts of Sermons" are excellent, and "Dr. Moment's Notes on S. S Lessons," are all that could be desired.

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THE
MENNONITE.

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FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —I COR. 3 : 11.

For the Mennonite.

A BIRD'S-EYE VIEW OF THE JEWISH MONARCHIES.

BY JOSEPH S TAYLOR.

The knowledge of history is not, I suppose, essential to any man's individual salvation. Nevertheless, God has chosen the history of a peculiar nation as an object lesson to illustrate His purposes toward mankind. This history is therefore valuable, not as history so much, but as the relations of God to the Jewish people are thereby made manifest. A good deal of criticism of the Bible has been aimed at the historical portions of it. Errors have been discovered and are admitted in the statement of facts in this history. If therefore, the Bible were a history merely, as Bancroft's volumes are history, any discrepancy of fact would seriously invalidate the whole record. But Bible history is more than a narrative of events. It is rather a philosophy of histroy, inasmuch as it traces those ethical laws which tend to build up and destroy nations. For instance, I might write a sketch of the history of New England to show how the Puritan morals and love of freedom have given tone and character to all the Western Commonwealths which were founded by New England emigrants. I might make mistakes in dates, as well as in the names of persons and places; and yet none of these discrepancies would necessarily impair the value of my conclusions, because my business is not so much with individual facts as with general facts or laws.

It is also to be remembered that many portions of this old record which it has been the custom of secular scholars to slur and doubt have had, within the last half century, most remarkable confirmation from the findings by the excavations in Egypt, Nineveh, and other places. For instance, the captivity of Israel by Sargon was thus doubted for thousands of years, because no other known record made any reference to it. A few years ago an inscription was found on a stone giving a detailed account of this captivity in the words of Sargon himself. For twenty-five hundred years this record was buried and the facts it contained were declared impossible by the wisdom of this world. At last, they are recovered, their story is deciphered, and the old Bible stands once more triumphantly vindicated.

The Sunday School lessons of the last quarter covered an exceedingly difficult portion of the historical record of the Bible. Those who have simply followed the lessons of the international series, without taking pains to get a connected general view of the whole, as well as of the intervening periods, can have but a chaotic conception of the Jewish monarchies that were studied. I propose, therefore, for the benefit of the Sunday School pupils and teachers as well as others who may be interested, to sketch a bird's eye view of the history of the Jews under Kings.

In order to make a connected story out of the history it is necessary to go back a little further than the lessons of the quarter. Moses brought the children of Israel out of Egypt as far as the river Jordan. Joshua led them across the river and conquered the land of Canaan. God for many years was the only king they had. By and by, like children who get tired of their playthings they began to complain of their rulers. "Let us have a king," they cried, "like other nations."

God did not wish them to have a king. He knew that a king would be

to them like a sharp knife in a little boy's hand. But they were obstinate. "We will have a king," they persisted; "other nations have kings and we are going to have a king."

Well, God gave them a king. We are free agents, God advices us to do good and shun evil, but he does not compel us to do either. He advised the foolish Jews to accept Him as king, but when they refused, he allowed them to have their own way. Of course they suffered the consequences of their folly, as this history will show.

The first king was Saul, a head-strong, selfish young fellow, who disobeyed God and soon got himself into disgrace. He was set aside. The next king was David. He started out well, but he too fell, and committed an atrocious crime, of which however he afterwards repented. His son Solomon was the third king. Although he was very wise and very rich, he was outrageously corrupt. For his polygamy, his idolatry, and his oppression of the people, God divided his kingdom; and hence, from the death of Solomon, we have two kingdoms to study instead of one.

Rehoboam succeeded to his father Solomon's throne. He was brought up in idleness and luxury, and was just the sort of man you would expect from his bringing up. As his father had seventy wives, it is probable that Rehoboam had a large number of brothers. These young fellows were the companions of the young Prince. They were waited on by obsequious servants, were flattered as Princes are, and of course were very conceited and very ignorant. When Rehoboam ascended the throne, he sought counsel of the old men, who advised him to reduce taxation and govern with justice and moderation. He scorned the advice. Then he turned to his young companions. They told him to do as he pleased and never mind the people. This was more to the taste of the new king, and he acted accordingly. The result was a rebillion and a divided kingdom.

Jeroboam was the instrument selected by God to visit upon Rehoboam and his father the consequences of their wicked folly. This young man was not of the royal family, but belonged to the common people. In his boyhood he lost his father. He earned his own living and probably supported his mother. He became foreman of some laborers. One day as Solomon was making a tour of inspection, he was so impressed by the merit of this young man that he promoted him to a higher position. This royal favor was too much for Jeroboam. It completely turned his head. He now began to put on a grand style. It is said that he secured three hundred chariots for pleasure. One day while he was out walking he met the prophet Abijah, who caught hold of Jeroboam's new cloak and tore it into twelve pieces, keeping two for himself and handing over ten to the owner of the cloak. Then he explained what it all meant. He said the nation was to be divided. Ten tribes were to form one kingdom, and Jeroboam was to be their king. The remaining two tribes were to form another kingdom.

In due time Rehoboam became king, the rebellion occurred, and Jeroboam was crowned king of Israel. In order to hold his people together he deemed it necessary to establish new centres of religious influence; and so he set up calves at Dan in the North of his kingdom and at Bethel in the South, saying to his subjects: "Behold thy gods, O Israel!" This fatal example of idolatry was followed by all his successors. The constant refrain about them all is: "He did evil in the sight of Jehovah after the manner of Jeroboam the son of Nebot, who made Israel to sin."

The Northern kingdom is known as the kingdom of Israel. The Southern realm, embracing the two tribes which remained loyal to Rehoboam, is known as the kingdom of Judah. The kingdom of Israel lasted two hundred and eleven years, and had nineteen kings. The kingdom of Judah lasted three hundred and forty seven years and had twenty kings The history of the kingdom of Israel is one long tale of crime and woe. There was scarcely one of its nineteen kings who did not succeed to the throne by murdering his predecessor. Judah was a little more fortunate in its kings than Israel. Of its twenty sovereigns ten were good and ten bad. As a consequence it lasted one hundred and thirty-six years longer than Israel, and after the captivity the nation; although no longer independent, was allowed to exist for five hundred years longer.

The kingdom or Israel was overthrown by Assyria, and the inhabitants were carried away into captivity. The kingdom of Judah was destroyed by Babylon, and its people were also carried off into captivity. In place of the people carried off from Israel, the Assyrians sent foreign immigrants; and these, intermarrying with the remaining Jews, produced the despised people who were called Samaritans in the time of Christ. The people who were carried away from Judah were permitted to return after seventy years, because Babylon in the meantime had been conquered by Persia. Forty thousand of them started on the homeward march and settled again in the land of their fathers. Their descendants were the Jews of whom we read in the time of Christ.

The history of these two kingdoms may be regarded as an allegory representing a human soul. Just as they were utterly destroyed by reason of their evil deeds, so surely "the soul that sinneth, it shall die." God has made every man responsible for his own soul. He says to me: "Here is good and there is evil. You have the power to make your choice. Choose evil, and you shall die. 'She that liveth in pleasure is dead while she liveth.' Choose good, and you shall live. 'I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live.'"

THE BELOVED WIFE.

"All the world is full of love,
When there is love at home."

Only let a woman be sure that she is precious to her husband—not useful, not valuable, not convenient, simply: but lovely and beloved; let her be the recipient of his polite and hearty attentions; let her feel that her care and love are noticed, appreciated and returned; let her opinion be asked, her approval sought and her judgment respected in matters of which she is cognizant; in short, let her be loved, honored and cherished, in fulfilment of the marriage vow, and she will be to her husband and her children and society, a well-spring of pleasure. She will bear toil and pain and anxiety; for her husband's love is to her a tower and a fortress. Shielded and sheltered therein, adversity will have lost its sting. She may suffer but sympathy will dull the edge of her sorrow. "A house with love in it—love expressed by words and looks and deeds—is to a house without love, as a person to a machine; the one is life, the other mechanism."

If the above were more carefully observed, and lived out in home life, we should have millions more of happy families and happy homes. Woman is too often looked upon as a bond woman, and sight lost of the fact that God created her as a "help mate."—Co eqaul with man. It is surprising to know how much of the spirit is lacking in so-called Christian homes. G.

BEWARE.

God has through the offering of Christ pardoned your sins and iniquities and freely forgiven you all your transgressions, will not forgive you your damning sin of unbelief. You have been redeemed by the blood of Jesus. He has delivered you from the curse of the law. He has paid down His blood as your redemption price, and ye are not your own, ye are bought with a price, even the price of His blood, and because you reject Christ and yield not yourselves to Him, but trample under foot the Son of God and count the blood of the convenant wherewith you were sanctified an unholy thing, God will assuredly damn you throughout all eternity, except you repent of your evil life of unbelief and come to Christ, whose you are. You are not only to be condemned, but have already passed under condemnation; for, the sure Word of God declares that "He that believeth not is condemned already." Deceive not your souls with false and delusive hopes of God's mercy on account of your moral life without Christ. Seek first the kingdom of God and His righteousness, for without *faith* it is impossible to please God.

For the Mennonite.

THE MISSIONARY SPIRIT IN THE SUNDAY SCHOOL.

BY E. K. MOHR.

The missionary spirit is the spirit of God himself. "God is love," and love always manifests itself in giving, and in doing for others. "God so loved the world that he gave his only begotten Son."

The missionary spirit is the spirit of Jesus Christ, who came to seek and save that which was lost—who went about doing good—who came not to be ministered unto, but to minister—who gave his life a ransom for many.

The spirit that loves men, and weeps for men and labors for men, is the missionary spirit, and this spirit should dominate, and control and pervade and mould and shape everything that has to do with the church of Jesus Christ

"Go ye into all the world and preach the gospel to every creature," "and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth." This was the word and continues to be the word to the followers of our Lord till he come again.

Who will question the need of the missionary spirit when it is the very essence and life of the Gospel? Without this unselfish, sacrificing missionary spirit our christian profession is like so much sounding brass and so many tinkling cymbals.

Looking at the harvest field and contemplating the little that has been done the need of the missionary spirit is apparent. "The harvest *is great* and the laborers *are few*. Lift up and see the whitened fields, right around us, far from us, everywhere.

The trumpeted progress of christianity is a snare and a delusion. Out of a population of fourteen hundred millions there are one hundred and thirty-six millions nominal protestants, twenty-seven millions of these church members, and who will say that among these could be found more than ten million real christians? Over against this we find an annual increase in the world's population of about twelve millions, two hundred millions more unconverted now than in 1800, and eight hundred millions who have never so much as heard whether there be a Saviour. Surely there is great need of the missionary spirit.

The hope of better things for the future is in the training of the young. We must teach the story of the cross in such a way that it will become a gospel of practical christian benevolence. We must make home and foreign missionaries of our children. We must light the fires of a self-sacrificing, self-denying liberality upon their hearts early in life and the Zion of the future will witness glorious things in the direction of its missionary enterprises.

This missionary spirit can be cultivated in our Sunday schools by securing teachers for our classes who possess a positive knowledge of their own salvation. No one can impart the missionary spirit to others unless himself a missionary, and no one can be a missionary without being in conscious touch with the Great Missionary.

Then again we can cultivate the missionary spirit in the Sunday-school by recognizing the fact ourselves and teaching the truth to our classes that the missionary work is the great work of the church. That in the work for souls there is no separation between clergy and laity but that every man, woman and child who has found peace in believing shall henceforth be a witness for Jesus. "All at it and always at it" is the divine plan.

Then let us continually emphasize the fact that "there is no patent way of bringing religion and people together; that religion must become incarnate, put on hat and boots and go to the people one at a time." This was Christ's way and this must be our way if we would do the Master's work successfully.

We can also cultivate the missionary spirit in the Sunday-school by teaching the need and the power of earnest persistent prayer. Fifty years ago the heathen world was shut against the gospel. To-day the doors swing wide open in answer to prayer. Missionaries were needed, and in answer to prayer thousands of young men and women are to-day ready to go. Let our Sunday schools join in a united, faith-filled prayer in behalf of the missionary work and who can predict the result.

Another way to cultivate the missionary spirit in the Sunday-school is to have the church look upon the school as much a part of itself, as the prayer-meeting, to support the school so that all the money raised in the school may be devoted to missionary work. This is as it should be and as it will be in the future. Where this is impracticable now, let as many offerings as possible be so devoted.

Then this missionary spirit may be largely cultivated along the line of our offerings. A pressing need of to-day is that of a nobler apprehension of the duty of systematic christian giving. God values souls to the extent of his only Son. That Son values souls to the extend of His life. We value souls enough to spent less than one cent a year for each. Value them to the extent of spending upon ourselves ninety-eight per cent of all moneys raised for religious purposes and to the extent of retaining ninety nine out of every hundred ordained men for our personal edification.

Let us teach our children how to give and the future will show results now undreamed of. Let us teach them the law of the tithe as faithfully as the Lord's prayer and the ten commandments, and it will result in a church with members trained to christian giving and a community financially lifted for all time to come.

The missionary retrospect is sad enough but it is not for us to be discouraged. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come"—and not till then. Let us not be expecting each of the few to do so much but each of the many to do his little best. One out of every sixty church members would give us four hundred and fifty thousand foreign missionaries, and five cents a day for every Protestant church member will produce five million dollars a year to support them. If every one of the ten million supposed real Christians were the means of winning one soul to Christ this year, the twenty million of next year go and do likewise, and so continue along this plan of increase; in less than ten years every man, woman and child in the world would be a follower of Jesus.

God has broken down the barriers and opened the doors. Will we enter and possess? To go back is to court destruction. To stand still means blight and disaster. Advance! Advance!! must be the cry. Like a trumpet peal it must be sounded from every pulpit. The whole church must be incited in prayer for a baptism of the missionary spirit, till through its mighty energy, such a fire of missionary zeal shall be kindled as shall lead to millions of treasure, and thousands of lives being laid upon God's altar to accomplish the design for which the Lord of Glory died.

Grand Rapids, Mich.

Life eternal! How shall I express my thought of it? It is not mere existance, however prolonged and free from annoyances. It is not the pleasures of the senses, however vivid. It is not peace. It is not happiness. It is not joy. But it is all these combined into one condition of spiritual perfection—one emotion of indescribable rapture—the peace after the storm has gone by, the soft repose after the grief is over, the joy of victory when the conflict is ended.

If one is ever tempted to rate cheaply the benefits to him of the Christian church, let him try to form a conception of what the world would be without it. No Bible, no Sabbath, no Christ, no knowledge of the true God, no doctrine of the brotherhood of man, no Christian homes, no light on the question of the future life,—who would want to live in that world? The gospel and its ordinances are all that separate us from that kind of a world.

The shields of the earth belong to the Lord; the militia of the world is his; he hath armies both above and beneath, as his horse and foot, to fight for his people.—*Trapp.*

For the Mennonite.

A VISIT TO JACOB'S WELL.

BY REV. S. J. BLUM.

The tradition of Jacob's Well is one in which Jews, Samaritans, Mohammedans and Christians alike agree. We may not know the home in Nazareth where Jesus lived, or the precise spot in the Garden of Gethsemane where He poured out His soul in prayer and sorrow, or the home in which He so often visited at Bethany, or from which cone of Olivet He ascended to heaven; but we do know that wearied, dust-covered and oppressed by heat, He sat down at noon by this well, while His disciples passed on to Shechem, a mile or more up the valley, to purchase food for their dinner.

This well is a spot of great historic interest. A little to the west of it, are the twin mountains of Gerizim and Ebal. Between them, in a narrow picturesque valley, is the site of Shechem or Sychar. A little to the north of the well is the tomb of Joseph, with its dome, and, whitewashed walls, and on the east is the broad Plain of Mukhnah, named perhaps, (for the word is of Hebrew origin) from the great encampment of Israel at the time of the first conquest.

But more than seven hundred years before the conquest of Canaan, Abraham was divinely called and directed to this place. He came from Ur of the Chaldees, and entering the rich plain from the north, pitched his tent for the first time in the land of Canaan. He came from the "place of Sichem unto the plain of Moreh." Here, we are told, he builded an altar unto the Lord, who appeared unto him. The first altar then in the Holy Land must have been quite near the site of this well.

Abraham journeyed south to Bethel and Hebron, but the grandson Jacob, many years afterwards, on his return from Padan-aram, "came to Shalem, a city of Shechem, and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money," Gen. 33: 18-19. On that parcel he made his well, and the bones of his son Joseph were brought up from Egypt and buried here.

By digging this well, Jacob avoided those quarrels from which his father had suffered in the Philistine country, pursuing a policy of peace, which appears generally to have distinguished his actions.

The distance from Jacob's Well to Jerusalem is about thirty miles.

On the morning of the 5th of April, 1890, I rode up the Plain of Mukhnah, and along the eastern front of Mount Gerizim, arriving at the historic well at eleven o'clock. It was not marked by any prominent monument, and it would be quite possible to pass by it without knowing of its existence. Upon a small knoll, beside which are broken walls and columns, you come upon a hole, apparently in the earth, but really in the vaulted roof of a room ten feet square below the surface of the ground. You look down into this little room, and see a pile of stones, and underneath them is the well. A portian of the roof of the small vaulted building which covered the well has fallen in, and choked up its mouth. I went down into the chamber, and looked through the crevices between the stones, but I could not see any water. A few years ago Lieut. Conder, when in command of the Survey Expedition of Palestine, let down a tape, and found the depth of the well to be seventy five feet. In 1838, it was one hundred and five feet deep. Rubbish and stones dropped in it by inquisitive tourists account for the diminution of its depth.

It may be interesting to know that in the 4th century a church was built around this well, which was probably destroyed by Omar, as it did not exist in the time of the Crusaders. To this church the present pillars and pavement seemed to have belonged. As late as 1555 a little altar stood in the vault, on which yearly mass was offered.

I sat on the side of the well at noon, and read with new interest that inimitable narrative in the fourth chapter of John's Gospel, looking upon some of the very objects it mentions.

Down that beautiful valley between Gerizim and Ebal came the Samaritan woman to this well to draw water. Jesus said unto her "give me to drink." She perceived that He was a Jew; in astonishment desires a reason for such an unusual request. A bigoted Jew would have gone all the way to Shechem thirsty before he would ask a favor of a Samaritan. Not so with Jesus. Water from the hands of a Samaritan is just as acceptable to the Lord as from a Jew. And then commences that delicate, yet wonderful unfolding of her life until at length she sees in the wayside traveler the promised Messiah, and asks for that living water which springeth up unto everlasting life.

"Give me to drink, O thou prophet!
That my soul thirst not again;
Wearied and faint and often
I have drawn of this well in vain.

I am weary of sin and labor,
And I long to be forgiven;
From this mountain of Samaria
Riseth my prayer to heaven.

I know when Messiah cometh
His blessing will be free;
But how speaketh thou, O prophet!
Ye deal not with such as we?

Then, Jesus in spirit feasting,
Forgetting all earthly need,
Gave of the Heavenly manna,
The fainting woman to feed.

Gave of the living water
From the well of eternal life,
To the weary wayside wanderer
From the mart of sin and strife.

What though His disciples marvel,
And murmur against His ways;
He came to comfort the mourner
The fallen one to raise.

He ever waitheth at Sychar
For the weary who draw near;
'Tis the feast and joy of His spirit
The prayer of the lost to hear.

O blessed story of Jacob's Well! "Though the daughters of Samaria come no more to draw from its depths, yet Living Water still flows. The footprints of patriarchs are here, and those of Him who is greater than Jacob, and the echo of His heavenly voice lingers here, in the gracious words that fell from His lips."

Care not greatly who is on thy side or against thee, but care to please God in all thy doing, and to have a good conscience; so will God defend thee right well, and whom he defendeth none can hurt.—*Thomas a Kempis.*

SUNDAY SICKNESS.

Essay read before the Y. P. S. of First Mennonite church of Phila. by the pastor, June 20th, 1891.

Sunday sickness, or otherwise called *Morbus Sabbaticus*, is a wonderful strange disease, and it is equally strange that it attacks church members only. They only are its peculiar victims. The attack comes on very suddenly, almost every sunday morning; no symptoms are noticed on Saturday night; the patient sleeps well and wakes feeling well; eats a hearty breakfast, but about church time the attack comes on and continues until the morning services are over. About noon the patient becomes easier and is able to eat a hearty dinner. In the afternoon he feels much better and improves so rapidly that he is able to take a walk, talk politics, finish the reading of his Sunday papers, and is in a good condition for a few hours enjoyment, and then enjoys a hearty supper.

Just about the time he would get ready for the evening service he has another attack, and he stays home. He then retires early, sleeps well and wakes up Monday morning, refreshed and strengthened, and is able to go to work, and does not have any symptoms of the disease until the following Sunday morning, except, perhaps, on prayer-meeting night.

The peculiar features of this sickness are the following:

1. It always attacks members of the church.
2. It never makes its appearance except on Sunday, or Prayer-meeting night.
3. The symptoms vary, but never interfere with sleep or appetite.
4. It never lasts longer than from 4 to 10 hours.
5. It generally attacks the head of the family first; and is contagious.
6. The most peculiar of all is that no physician is ever called in.
7. It always proves fatal in the end—that is to the soul.

Now you ask is there no remedy for this dreadful disease? There is a remedy we know of, and if properly applied, never fails to cure and will surely prevent its return. That remedy is, earnest, sincere prayer, and a desire for God's word, or, in other words, the Holy Religion, pure and undefiled, is the *only* antidote.

This dreadful malady is becoming fearfully prevalent, and is sweeping thousands every year prematurely to destruction. Some of the members of our own congregation have been badly afflicted, and many are suffering with it at this time. Many of the members of the Young People's Association have suffered most severely, and a few I fear, are beyond redemption. Let us then as a body be converted into a Band of Mercy, and by the aid of Him who always helps, bring the remedy and administer it to those who are afflicted, and point out the danger that is before them, and help them kindly to remove the obstructions in never allowing the disease to attack us—for it is fearfully contagious, especially so if workers in the church are afflicted with it.

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference

A. B. SHELLY, ALLEN M. FRETZ, N. B. GRUBB. } *Publication Committee.*

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PHILADELPHIA, AUGUST, 1891.

One more number will close volume 6. The publication committee desires to square all accounts so as to be enabled to make a proper report to conference. If those in arrears will come to our aid and settle promptly as they should, the committee will be able to do it. Shall we be prevented from doing it because a few neglect to pay their subscription.

A subscriber kindly furnished us a number of the copies desired to complete a file. Many thanks for the favor. The following numbers are still wanted: Vol. I. No. 4, 5, 7; Vol. II. No. 1, 3, 12; Vol. III. No. 5; Vol. V. No. 10, 11, 12. A brother in Germany wishes them to complete his file. Who can help us along.

Through the kindness of the Rev. S. J. Blum, a very intimate friend to the editor, we give an article from his pen on "Jacob's Well. In his tour through the Holy land a year ago he stopped here and the article was prompted while there. The article will be of more than ordinary interest because the topic of next Sunday's lesson is "Christ at Jacob's Well."

The Germany Conference of the Evangelical Association has, at its late session, adopted a resolution recommending, that no ministers shall be admitted who are members of any secret organization, and that it shall be forbidden to all of their ministers to belong to such organizations. As a reason for the adoption of this resolution the conference states that secret societies have to do with their present church troubles. We consider this resolution a move in the right direction. Secret organizations have never been a blessing to the church, and ministers of the Gospel have no business nor should they be allowed to become or be members of any of them. We would only ask, why not extend this resolution so as also to include church members as well as ministers?

During the regular Monday meeting of Baptist ministers in Chapel Hall, Boston, Rev. J. B. Stoddard addressed the Conference, at its suggestion, upon the influence of secret societies upon the Church, and in the course of his remarks strongly denounced Masonry, declaring that when a man swears allegiance he swears allegiance to a code antagonistic to God.

Rev. Mr. Cleveland, of Melrose, who was in the audience, arose to a point of order, and, with suppressed emotion, said: "I am a Mason and have listened to this scathing stigmatism of the order in patience, but I cannot listen to this unjust and uncalled for abuse."

Chairman Moxan put the question to the meeting on sustaining the point of order, and it was defeated, 50 to 7. Instantly Mr. Cleveland rose, and addressing the Secretary. said: "I request that you drop my name from the roll of membership of this Conference. I do not care to be a member of any body that refuse to sustain any decent point of order."

Then he left the hall and Mr. Stoddard finished his address.

Mr. Joseph Hume was once reproached for his inconsistency in going to hear Dr. George Brown, the celebrated Scotch preacher. His reply was, "I don't believe all he says, but *he* does: and once a week at least I like to hear a man who believes what he says. Why, whatever I think, that man preaches as though he felt the Lord Jesus Christ ever at his elbow."

CHURCH NEWS.

A Brother writing from the Gap, Pa. says: We have now Sunday school every sabbath, instead of every two weeks, as heretofore. We found that we were loosing too much precious time. Our school is small, but we feel grateful that those connected with it manifest so much interest in the work. We are not discouraged, for we know that God will bless and sustain us. We know that we are unworthy and labor in great weakness, but we mean to be faithful laborers until the end.

Rev. Ephraim Rohrer, a preacher of the old (Mennonite) brethren, while preaching in the church near Mountville, on Sunday, June 14, dropped dead. Apoplexy being the cause. He was over 75 years of age. It seems sad that while in the discharge of duty the servant of the King should be so suddenly called. But what is, or can be, more beautiful than to be called from the sanctuary service into the reward of the faithful, in heaven—passing from the service of the church militant into the enjoyment of the church triumphant.

THE SUNDAY SCHOOL FESTIVAL.

A very successful joint Sunday-school Festival was held in a beautiful grove at Hosensack, on Saturday July 25th, in accordance with the plan published in the July issue of the MENNONITE. After a refreshing rain a day or two before, the roads were free of dust and the morning of the festive day was one of the most delightful of this season of the year. As a consequence a vast number of people assembled from all directions. Ample provisions had been made by the committees in charge to make the occasion an agreeable and profitable one for all who came with the desire of enjoying a day of christian joy and social edification. Five different schools participated, and as these, one after another, came to the grove in teams it was a grand sight to see the roads filled with teams for a great distance bringing to the place the teachers and the pupils, with their parents, of the different schools.

And as the grove, where the festival was held, is close to the Hosensack station of the Perkiomen R. R., besides these quite a number came by railroad, so that by noon the grove was well filled with people.

The exercises consisted in singing, in which all were invited to participate, accompanied by several musical instruments, and in a number of earnest and instructive addresses by different ones. The whole was a blessed and enjoyable occasion. The best of order prevailed throughout, and although a shower of rain coming up in the middle of the afternoon somewhat marred the pleasure and brought the exercises to a somewhat abrupt end, all agreed that this our first joint Sunday-school festival was a successful one. And we have reason to believe, that it will not have been the last festival of the kind held by our Sunday schools. S.

PERSONALS.

Brother Jacob Hege frem Wurzburg, Bavaria; Europe, who has been on a visit to our country, has left New York on his way home Tuesday morning, July 21st. He, during his seven weeks stay in our country visited some of the churches in Pennsylvania, Ohio, Indiana, Illinois, Kansas and Nebraska. He declares his visit here a pleasant one to himself, and we may add, his visit was an agreeable and profitable one to the churches here as far as it extended. We are only sorry that his limited time did not permit him to visit more of our churches and make longer stays where he visited.

The brethren Samuel F. Sprunger and Joel Welty, who have been traveling in Europe during the past mouths, have started homeward, having left Antwerp July 18th for New York.

The brethren A. B. Shelly and J. S. Moyer, members of our Foreign Mission Board are going to Halstead, Kansas, where a meeting of the Board is to held on July 31st. They expect to be away from home for two or three weeks.

MISSION DEPARTMENT.

A MISSIONARY'S EXPERIENCES IN AFRICA.

In the June number of the *Missionary Review of the World*, published by Funk and Wagnalls, N. Y., we read a thrilling account of the experiences of Rev. Henry Richards, who, in 1879, went from England to Africa, as a missionary of the Livingstone Inland Mission. The missionary having with others gone into the interior, they came to a place called Banza Manteke, and being unable to go any farther, they decided to stay there and establish a station. There were many villages near by, and the people were inclined to be friendly. There, in September, 1879, Mr. Richards found himself alone among people who were entirely unknown to him. He knew nothing either of their customs, or of their language. He at once began to study the people, but, not knowing a word of their language, found it very difficult. Some things, however, he soon learned. For one, they all seemed to be thieves. They would take everything on which they could lay their hands. He would look into their faces and would accuse them of stealing his things, but they would deny it without the slightest hesitation.

They had no dictionaries, no grammers, no books, no literature of any kind. No white man had ever learned their language. He took a notebook and determined to write down phonetically everything he could hear, with the meaning that he supposed belonged to the word. In this way he soon had a number of words, phrases and sentences, and at once began to use them. Although the people would laugh at his pronunciation and at the way he put his words together, he did not mind it, but persisted in his effort. Some words he found it very hard to get. He noticed that the affection between the mothers and their children was very strong, and he wished to get the word for mother. At last he thought he had succeeded, but afterward he learned that the word which he supposed meant mother really stood for a full-grown man. He was three months in finding out the word for yesterday. After much experimenting and study he found that there were sixteen classes of nouns, with as many modes of forming the plural, seventeen different classes of verbs, with many tenses besides the ordinary present, past and future, each having its specific form. The shades of meaning in these variations are often very delicate and beautiful.

After learning in this way enough of the language to use it a little, he began to try to find out the customs, superstitions and religion of the people. He found that they believed in a great Creator who made all things. He asked them why they did not worship this Nzambi, and they answered they did not think He was a good God and they did not thank Him. He did not concern Himself about them; He was too far away. They had little images cut of wood. These are their gods in whom they trust for protection from harm, sickness, death or misfortunes, but they never expect to receive any blessings from them. They believe in witch-craft. They have charms to counteract witch craft, and witch-doctors for whom they send when one is sick.

The missionary at length began to show them that sickness and death, and all misfortunes were due, not to witch-craft, but to sin. He gave them the Bible account of the creation and the fall, and tried to show them that God is not only a great Creator, all-powerful, but that He is also kind and loving. They would ask many questions, some of which Mr. Richards found hard to answer to their satisfaction. He continued for four years, teaching them about the creation, the fall, the flood, and the history of the Israelites, thinking it necessary to give them some idea of the Old Testament before beginning with the New. But the people were just as much heathen at the end of this time as when he first went among them. There was no evidence of any change. They did not feel themselves to be sinners.

About this time Mr. Richards was at home for a season of rest, and while there, he spoke to one who had had much experience in mission work, saying he did not see how he could preach a Savior until the people felt themselves to be sinners. He was advised to go back and preach the law—for it is the law that convinces of sin. So, on reaching Banza Manteke again, the first thing he did was translating the Ten Commandments, and to read and expound them to the people. They said the commandments were very good, and claimed that they had kept them. The most plain and personal application of the law made no impression on them. So two years more passed with no result; the people were no better than when he first went to them. He had gained their respect and the people were kind to him, but that was all.

To be concluded.

INDIAN MISSIONS.

The work of civilizing and evangelizing the remnant of the aborigines in our country is a work which will necessarily engage the attention of government and the Christian churches of our land for some time to come. The comparatively little that has been done may well make Americans, and more especially American Christians, blush when they meditate upon it. There are, those in Alaska not included, according to late reports, 249,273 Indians scattered over 35 states and territories of our land. The Indian Territory holds 66,289, of these many are civilized, but the greater portion not Christianized. In New Mexico dwell 20,521; in South Dakota, 19,845; in Arizona, 16,740; in California, 15,283; and in Montana and Washington each, 10,000. In all there are 98,707 Indians who are self supporting, and 32,567 who are taxed or are taxable. Our government, for fourty years, spent $10,000,000 annually in fighting the Indians, and every red man killed cost the government $1,000,000. Now the government is devoting $500,000 a year for educational work among this people, and the churches have found that for the average expenditure of $1000 the red man may be converted. Yet the conviction is widespread, that the Gospel and the Indian have next to nothing in common. There are many who would exchange the more humane and Christian treatment of the Indian as now practiced, with the almost inhuman and more expensive treatment of the past. Those who pretend to say, that the sword of the spirit will never be able to wield its power over a people whom the force of arms has not been able to subdue. And this, though history tells us how Eliot and Edwards and Brainerd met with abundant success; how the Moravians civilized and Christianized the Delawares and Mohecans by hundreds, and how powerful revivals were at one time vouchsafed in Pennsylvania and Ohio. And though, triumphs of grace are to be seen among the savage Sioux, and almost every tribe in the west. The Methodist Episcopal Church South reports a church membership of 3909 in the Indian Territory. Bishops whipple and Hare of the Episcopal Church, who are working amongst the northern Indians, find abundant ground for thanksgiving and hope. The congregationalists have gathered 9 churches with 438 members, and 16 schools with 527 scholars, and support 87 missionaries and teachers. Twelve theological students are in training for the ministry. Besides these a number of other churches are engaged in Indian Mission work, all of which with more or less success. This should be a stimulus to urge *us* on in this good work, in which we as a church are likewise engaged, hoping and trusting our success in the work into the care of Him, who has been and is blessing the efforts of others of His children engaged in the same kind of work. Surely the work is a great one, one which calleth for much prayer and selfdenying labor. But it will not be in vain. The Lord has also called the poor Indian to His kingdom, and he will most assuredly bless the efforts of His children and hear their prayers, whose aim and desire it is to bring the Indian to a knowledge of the truth and to prevail upon him to accept Christ as his Savior.

It is said that for what it costs to fire one shot from one of our largest cannons, a missionary and his family may be supported over two years in Japan. Would we not better spike the cannon and send the Gospel abroad?

HALSTEAD, KANSAS.

June 15th, 1891.

To the readers of the "*Mennonite*" and those, especially, who are interested in the mission cause. We have made the sad experience, June 13, of looking for the last time upon the face of one of our beloved, brightest, and most faithful pupils. Samuel Roadtraveler, whose name some of you remember, undoubtly, having read about him in the "*Mennonite*" and "*Kinderbote*" expired on Thursday (June 11) at 10 p. m.

He had been, for sometime, afflicted with that fatal disease (consumption) recaused through the measles after which he no more recovered. He was, indeed, dear to us all, beloved by every one, faithful in every respect, diligent in the schoolroom and outside, strictly honest, setting a good example for others and above all left traces of a pure Christian life. He was to Rev. Krehbiel as a dear son and, in return esteemed him as a beloved father. He won the hearts of all the children and employees of this school which was fully demonstrated by their sorrow and tears shed when they saw him in the coffin the evening before and at the funeral.

Even the little ones could not suppress their tears. He had selected hymns No. 118 and 292 Gospel Hymns for this funeral. A few days previous when asked, if Christ should see fit to call him away from this world if he was prepared, said, he was. And on the evening before when Mr. Krehbiel read and prayed with him and was about to leave the room giving him his hand bidding him good-night; Samuel said, "wait till my mother comes." He waited awhile and pretty soon we thought he was dying but he lived another day. On the day when he died he looked upwards and said, "I see the angles" being asked where, he said, pointing upwards, "there." We trust that he rests in Abraham's bosom and listens to the heavenly hosts chanting the angelic, jubilant anthems of the redeemed. How vast a contrast between such a death and that expecting to arrive at some happy hunting grounds unknown and unseen!

Can not those who sustain the mission and give cheerfully and with a fervent heart exclaim "I need not go and empty handed my dear redeemer meet;" but with uplifted hands and out stretched arms are helping to rescue a perishing race that is dying off in the prime of youth, whose lands I am tilling and whose trees I am felling.

He received most of his intellectual and religious training from our worthy brothers J. J. Cleawer and A. S. Voth, I. T. Rev. Prof. Evert preached the funeral sermon. He was about 15 years old.

Yours,

H. L. WEISS.

SUNDAY SCHOOL.

POINTS IN SPIRITUAL APPLICATION OF THE LESSONS.

John's Gospel is a spiritual Gospel. While the other evangelists deal more in the mere facts in Christ's life, John uses facts only as they bear on spiritual life. Jesus Christ, the source of spiritual life, seems to be the grand theme of this Gospel, from the "In Him was life" of the first chapter, to the "Feed my lambs" and "Follow me" of the last.

Our teaching of it would have more practical effect on the spiritual life of our scholars if, instead of teaching each lesson as disconnected truths, duties or facts we take the great theme of the apostle as the central thought and group the truths of each seperate lesson about it.

For this quarter we have the following teachings:

Subject: THE HEAVENLY LIFE.

Lesson	1st,	July 5.	It comes from Jesus.
"	2,	" 12.	It saves from sin.
"	3,	" 19.	It works miracles.
"	4,	" 26.	It is the gift of God's love.
"	5,	Aug. 2.	It is free for all who will take it.
"	6,	" 9.	Its source never gives out.
"	7,	" 16.	It must be fed.
"	8,	" 23.	It must enter into our heart and life.
"	9,	" 30.	It is the only satisfying life.

Lesson 5. August 2.—*It is free for all who will take it.*

It is as free as water. We are not to buy it, but take it, drink it, use it personally. In the acceptance of this free gift we enjoy a free spiritual worship of our heavenly Father. *Incident, Refreshing water*—A little girl who had been instructed in a Sunday-school in the country was very fond of her Bible. There was a spring at a small distance from her cottage, from which the family supplied themselves with water. Her father had noticed that she was sometimes longer than necessary in going to the spring. One day he followed her unperceived, and observed her set down the pitcher and kneel to pray. He waited till she arose, and then, coming forward, said, "Well, my dear, was the water sweet?" "Yes, father," said she, "and if you were but to taste one drop of the water I had been tasteing, you would never drink the waters of this world any more."

Lesson 6. August 9—*Its source never gives out.*

The one who has and offers this water of life, (last lesson) has, as our *golden text* tells us, all power in heaven and in earth. He has power over life and death. The heavenly life flows from a never failing source, an unconquerable power. He has life in himself and has power to bestow that life upon us. This power goes so far to call the dead to eternal life.

Lesson 7. August 16.—*It must be fed.*

In the miracle of this lesson. Jesus supplies natural food for thousands; unless they had been thus miraculously fed they should have fainted. But Jesus would also in this miracle teach a very important lesson. He is the Bread of Life, and as the natural body, will famish and perish without the necessary food, so our spiritual life, unless it constantly receives sustenance from Jesus, the *Bread of Life*, will soon die.

Lesson 8. August 23.—*It must enter into our heart and life.*

Our last lesson taught the necessity of feeding the heavenly life. If not fed it will starve to death. This lesson is a continuation of the spiritual teaching of the miracle. In it we are taught what the necessary food is, and how it is to be applied. It is not enough that we know of the Bread of Life, or see it, but we must come to it, receive it in faith. And we have the promise to hunger and thirst no more.

Lesson 9. August 30.—*It is the only satisfying life.*

Our souls want someting to satisfy its spiritual longings. If these longings are not satisfied with that which is heavenly, it will seek its satisfaction in that which is earthly, and that which will tend to sorrow and death. Coming to Jesus and eating of the living bread and drinking of the living water, alone gives joyful satisfaction. We are then benefitted, and what is still better, we become rivers of living water to satisfy the spiritual longings of others. This satisfying element of the heavenly life is the Holy Spirit which they that have this life, possess with it.

"Suffer little children to come unto me, and forbid them not." It would do us good to read that verse at least ouce a week, and take a little time to consider whether there is aught in our words, actions or manners to repel the children from Christ.

This is the month for our annual Sunday-school Convention. The date for this year has been fixed on the 17th and 18th.

The Convention this year will be held in the Saucon church; our Saucon brethren never had the Convention in their midst, and it is to be hoped that they will this year be interested, in attending and participating in the exercises, and also be profited by this first convention with them. The first session will be held on Monday evening the 17th, purposedly so made, so as to give people of the community who may be busy during the day an opportunity to attend the opening session, and become interested in the work. Tuesday evening will be devoted to a children's meeting. It is to be hoped that all the members of the school will attend. The exercises of the children's meeting will consist of short addresses to the children, interspersed with singing. The Saucon church had for a number of years no Sunday-school until the spring of 1890, since which time they have a flourishing school, we hope the convention will still increase the interest for the good work among them.

SELECTED HINTS.

Do not be satisfied with having once taught a certain truth. It is "line upon line, precept upon precept, here a little and there a little," that tells.

Be simple in your expressions. To succeed in this, requires much study. It is easy to be stilted and easy to be silly, but it is more difficult to be simple and sensible.

Study your lessons carefully, but study no less diligently the children whom you wish to teach. If you would do good work, you must be familiar with your materials.

Do not let us forget for a moment the object of all our teaching, which is to preach Christ, win the children for him and prepare them to enjoy time and eternity.

In your teaching, be slow and sure and thorough. Remember the old maxim, "The more haste, the less speed." This is as true of teaching as of many other things.

Little feet are prone to wander, just as surely as larger once. Always be alert to turn them into the right path; and do so tenderly, patiently, lovingly, remembering the Lord's patience with your own wanderings.

They that lived before the law will be judged before the law; they that lived under the law, will be judged by the law; they that live under the Gospel will be judged by the Gospel. But we who live under the Gospel will be held to a greater accountability than they who lived without the Gospel or the law. We have the truth before us and we will not be excused if we know not what it is.

THE YOUNG PEOPLE.

CONSECRATION.

"*Ye are not your own.*"—1 *Cor.* 6, 19.

Take my life, and let it be
Consecrated, Lord, to thee;
Take my hands, and let them move
At the impulse of thy love.

Take my feet and let them be
Swift and beautiful for thee;
Take my voice and let me sing
Always—only—for my King.

Take my lips and let them be
Fill'd with messages for thee;
Take my silver and my gold,
Not a mite would I withhold.

Take my moments and my days,
Let them flow in endless praise;
Take my intellect and use
Every pow'r as thou shalt choose.

Take my will and make it thine;
It shall be no longer mine;
Take my heart, it is thine own,
It shall be thy royal throne.

Take my love, my God, I pour
At thy feet its treasure store;
Take myself, and I will be
Ever, only, all for thee.

MISS FRANCES HAVERGAL.

What more fitting selection could be made to head the *Young People's Department* for this month than the above beautiful, pathetic and all-embracing consecration hymn by Miss Havergal? If all our young people, and older ones too,—but as we are just now more particularly addressing the young people, we use this term—were thus wholy consecrated to their Lord and Master, their "all" for Him who was all for them, how our Sunday-schools, young peoples' meetings and churches would bloom with life and activity.

We are too prone to "keep back part," for,—well, not exactly for ourselves, for if we are the Lord's and fully consecrated to him. He is our own, and "all" things belong to us as stewards of the Lord; but I should say for the world, aye for the enemy of souls—Satan. This is wrong; let us therefore be more fully consecrated to Christ. To this end I would again call your prayerful attention to the above words, and let us stop right here to again read them.—

"Take my life,"—our life is from the Lord, and no one has a better claim for our devotions than He. If then our life is his, our hands will move and act from the divine impulses of love. Our feet will walk in the paths marked out by the Lord, while our voices will be raised in hymns of praise, only, ever for our Master. Our lips must be filled with the message of the Gospel of Peace, while our silver and gold are at the disposal of Him to whom all the treasures of the earth belong. And though there may come times of sorrow and affliction, still our moments and days even in the adversities of life will be filled with praise. Our intellectual powers too, will not be used for the gratification of the flesh and devoted to the kingdom of darkness, but to the advancement, the honor and glory of our King, and the advancement of his kingdom. But too, that stubborn self-will which by nature would have wrecked our live's vessel is now under divine control, which our heart—the pilot-house—is possessed as a throne by the Great King, while our love and our all will be under his scepter.

Now having read it, do not fail to sing it, sing it from the heart with the understanding. You will find a tune in Gospel Hyms Nos. 32 and 234; sing it often, sing it in your meetings, at your work. Sing it as your own.

HAVING YOUR OWN WAY.

There is a story told in old Plymouth about a deacon whose pig once escaped from his control, and rather than be caught, struck out into the harbor and started to swim across the Atlantic. The deacon stood on the shore and in a fatherly way counseled the refractory little beast as follows:

"You'd better come back, Piggy! You'd better come back!"

But as piggy kept paddling out to sea, he concluded with,

"Well, Mr. Piggy, you know your own business best! You know your own business best!" and regretfully abandoned him to his fate.

Piggy soon reached the end of his career; but his fame survived him; and many a rash and willful person in old Plymouth has received a timely caution in the deacon's fatherly words:

"Well, Mr. Piggy, you know your own business best!"

Human beings like to have their own way, but one's own way is frequently the worst way a person can have. The limitations which restrain us on every hand are the limitations of mercy. We chase phantoms and plunge into bogs,—it is mercy that fences our path across, and hedges up our course. The man who thinks he can do as he pleases, soon involves himself in a maze of troubles; and he who determines to have his own way soon finds that his own way ends in ruin and in death.—*Common People*

CROSSES.

If loving hearts were never lonely,
If all they wished might always be,
Accepting what they looked for only,
They might be glad, but not in Thee.
We need as much the cross we bear,
As air we breathe, as light we see;
It draws us to Thy side in prayer,
It binds us to our strength in Thee.—*Sel.*

The ministers and other Christian workers of America are to have a rare opportunity during the months of July and August to hear two of the most eminent preachers of Great Britain. The Rev. John Smith, of Edinburgh, Scotland, who has come into prominence so rapidly in that country and exerted such a wide-spread influence among the ministers, is to be at the Bible Institute in Chicago from about the 10th of July to the 5th of August. Immediately following him, the Rev. F. E. Meyer, of London, England, will speak at the institute through the remainder of the month of August. Mr. Moody sends out a cordial invitation to all Christian workers to spend their vacation listening to these able men. There in no charge for attendance upon the lectures. Further information can be had from R. A. Torrey, 80 West Pearson street, Chicago, Ill.

The next annual Convention of the International Christian Workers' Association will be held in Washington, D. C., in November. Former meetings of this Association, especially that held in Hartford, Conn. last year, were exceedingly helpful to Mission Workers, Sunday school teachers and Christians engaged in all departments of aggressive Gospel work. Early notice is given of the November meeting in order that persons desiring to attend may make arrangements. Full particulars may be obtained from the Secretary, Rev. John C. Collins, New Haven, Conn.

The Triennial Conference of the Young Men's Christian Association of all the countries of the world is to be held in Amsterdam, Holland, from August 12 to August 16 The arrangements for the conference have been completed by the Central International Committee, located at Geneva, Switzerland, of which body the American members are James Stokes and Richard C. Morse, of New York City. For the first time India will be represented at the conference, delegates from that country having been elected the past year.

Be not simply good, be good for something,
Thorean.

A true life is at once interpreter and proof of the Gospel.—*Whittier.*

If thou art wise, thou knowest thine own ignorance, and thou art ignorant if thou knowest not *thyself*.—*Luther.*

Mr. Moody declares that if an archangel should come down from heaven and preach in Bostor, the congregation would find flaws of grammar or logic in the sermon.

Up with the banner of your Lord Jesus! Raise it with firm decision, with quiet earnestness, and with humble prayer; keep it with unflinching fortitude, and be ready to die rather than dishonor it.—*Taylor.*

QUESTION CORNER.

No. 8.

BIBLE QUESTIONS.

45. Where in Scripture have we an account of a money-box with a hole in the lid in which to drop in money offerings?

46. What was the first miracle performed by Jesus?

47. What was the last miracle performed by Jesus?

48. Find the first and last words given in the gospels, spoken by Jesus to his mother?

49. Who was king Samuel?

50. Whose enemies would assist in a good work, but were refused, and upon what ground?

51. How far apart did Jesus and John the Baptist spend their youth?

ENIGMA No. 8.

Moses and Grace of the Bible.

The ancient Greeks had "Muses" nine,
Whose sway over men was esteemed benign.
We are told, they had also "Graces" three,
Excelling those others in dignity.
But the Christian Muses outshine them far,
As the sun eclipse the morning star.
These fit each soul endowed with them here
For life in a holy and blissful sphere;
And in one cluster the nine are enrolled,
Commended by Paul to the church of old.
In another place he has also given [heaven.
Three "Graces"—possessed by all heirs of
The Greeks styled their Muses the "Lovely
More lovely are ours for they are divine. [Nine,"
Young reader! can you in the Scriptures find
These virtues that bless and adorn mankind?

Answers to Questions and Enigma in June Number.

The numbers to be filled in the blanks, expressed in words are as follows:—

31. Five, two. John 6: 9.
32. Twelve. John 11: 9.
33. Seventh, seven. Josh. 6: 4.
34. Twelve, twelve. Rev. 21: 14.
35. Eight. Acts 9: 33.
36. Seven. Deut. 15: 1.
37. One. Matt. 23: 8.

ENIGMA No. 6.

Bildad.—Job 8: 20.
Eliphaz.—Job 22: 28.
Nahum.—Nah. 1: 7.
Jude.—Jude 1: 21.
Amos.—Amos 5: 4.
Moses.—Deut. 33: 27.
Isaiah.—Isa. 26: 4.
Nehemiah.—Neh. 8: 10.
Benjamin.

Correct answers were given by Hattie Eberhard, Clara L. Krehbiel, Emma Krehbiel, Mrs, Olivia Moyer, and J. D. Moyer.

To hear of great good is no good at all—worse than nothing if that be all. That which is offered, let us accept; that which is promised, let us claim; let us go up and possess the good land, the land of peace and gladness which is made over to us.—*Pearse.*

It is God who gives thee thy mirror of imagination, and if thou keep it clean, it will give thee back no shadow but the truth.—*Macdonald.*

The end of our life is God; the rule of our life, duty; the obstacles, our bad passions.—*Lacordaire.*

MARRIAGES.

BICKEL—TYSON.—On July 11th, 1891, at Schwenksville, Pa, by W. S. Gottshall, John H. Bickel of Delphia, and Lizzie U. Tyson of Schwenksville, Pa.

DEATHS.

NEUHAUSER. — On June 22th, 1891, at Bird-in-Hand, Pa., after a long and lingering illness of consumption, Katie K., daughter of Jacob and Barbara Neuhauser, aged 15 yrs., 11 mos. and 12 days. Funeral services by Samuel Lantz and G. S. Kerr.

Sister Katie, during her sickness expressed great concern for her young friends and companions, and feared that they loved the world better than their Saviour. In her patience in sickness, and submission to God's will, she was truly an example for young and old.

Weep not that her toils are over,
Weep not that her race is run,
God grant we may rest as camly
When our work, like her's, is done.
'Till then we yield with gladness
Our sister to Him, to keep,
And rejoice in sweet assurance,
He giveth His loved ones sleep.

AUNT MARY.

ALLEBACH.—On Sunday evening, June 21st, 1891, after but one weeks illness, in Skippack, Montg. Co., Pa., John Allebach, aged 66 yrs., 4 mos. and 1 day. Interment at Schwenksville Mennonite church on Thursday, June 25th. Funeral services conducted at the house by Henry Johnson, assisted by Chr. Allebach, and at the church by A. B. Shelly, assisted by brother Johnson. The deceased was a son-in-law of our late brother Moses Gottschall, and brother-in-law of brother Wm. S. Gottschall.

MOYER.—On July 15th, 1891, in Milford, Bucks county, Pa., John C. Moyer, aged 39 yrs., 7 mos. and 16 days. Interment at East Swamp church on Sunday, July 20th. Funeral services conducted by J. A. Beidler, A. B. Shelly and J. Hege.

HINCKLE.—In Philadelphia, Pa., on July 11th, 1891, John Hinckle, aged 28 years. Funeral from the house of his step-mother, where funeral services were conducted by S. J. Blum, F. Hagen and N. B. Grubb.

"THE TREASURY FOR PASTOR AND PEOPLE" for July comes to our table freighted with good things. Its sermons and articles in every department are excellent, timely and full of mental and spiritual food. Every pastor and Christian worker will find in its pages the requisite aid on many lines.

The portrait of Rev. J. Wesley Hill, of Ogden, forms the frontispiece, and his sermon, sketch of life and view of church are interesting features. Dr Noble's sermon on Popular Preaching is worthy of serious consideration, likewise Rev J. A. Anderson's discourse on Life a Divine Gift, etc. Biblical Teachings and Modern Methods on the Temperance Question are discussed as a Living Issue by Prof E. J Wolf. Dr. Cuyler pen-pictures Rev Albert Barnes Prof. Schodde's sketches Theological Thought in Germany; Rev. H A Delano points out the uses of the Imagination in Preaching; Dr. J. Hall gives his views on the Second Coming of Christ; Rev. J. H Jenanyan writes of the wonderful revival in Asia Minor; Rev. W. W. Willard shows what the Lever is in Preaching; Dr Moment, as usual, throws clear light on Sunday school Lessons. Leading Thoughts of six capital sermons are given and significant editorials on Systems of Theology, The Theology of Christ, and Nebnions Language, with other important matter, are among the "make-up" of this excellent monthly.

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FOR OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST. —1 COR. 3 : 11.

THE IDEAL HOME.

We may build a house, enter it, and call it home; but unless it is the place above all others for soul culture and mental growth, it seems almost sacreligious to give it that endearing name. An ideal home may be in an unpretending cottage as well as in a palace. In either case love must be the pivot on which the intricate machinery of home duties turns. If we desire a model home, we must be willing to work for it—with brain, and heart as well as hands.

Children should receive their first lessons in usefulness around the family hearthstone. Very early should they be taught that their own desires must be made subservient to the comfort of the family. Were this rule generally followed, there would be fewer selfish exactions, and the home life would be largely filled with generous, disinterested deeds.

If more time and pains were taken to make homes—*homes* worthy of the name—the wrong-doings of sons and daughters would not so often plant thorns in the pillows of their parents during their declining years. Though the mother should take a certain portion of her time for social duties, as a rule she should be found at home to welcome husband and children when they return from the cares and lessons of the day. Everything seems dreary and cheerless when mother is away. There are no sweet smiles and loving words of welcome; no one to inquire about the successes and failures of the work undertaken. The remembrance of a loving word or smile will often gladden the whole day. Mother-tact will do much towards inventing ways and means to interest the little flock growing up around her; but to have a real home, the father must contribute his part towards making the house in which his family dwells more than a mere shelter from the summer's heat and the winter's cold. His leisure hours belong to his wife and children; and no matter how dull the home-life may be, it is his duty to help share the burdens and cares of the one he has promised to love, cherish, and protect.

If parents would take more interest in the amusements of their children, there would be less danger of them entering forbidden paths of pleasure when they are called to leave the home that has sheltered their childhood. Young people must have recreation of some kind. It is natural and necessary, and needs much thought and care. People sometimes wonder why the sons and daughters of religious parents so often go astray. But until more of the "spirit" and less of the "better" of Christianity is manifested in our home discipline, we must not expect ideal homes or model children. As we sow, we shall reap.—*Treasury.*

PURPOSE OF LIFE.

Remember for what purpose you were born, and through the whole of life look at its end. Consider when that comes, in what you will find content. Not in the bubble of the worldly vanity—it will be broken; not in worldly pleasures—they will vanish; not in great connections—they can not serve; not in wealth—you can not carry it with you; not in rank—in the grave there is no distinction; not in the recollection of a life spent in a giddy conformity to the silly fashions of a thoughtless and wicked world—it can only give sorrow and remorse at best; but contentment and peace comes with that life spent soberly, righteously, and in obedience to the will of God.

G.

For the Mennonite.

A RETROSPECT.

DEAR BRO. :

In compliance with your request I forward these lines to you. Previous to my tour to the N. W., I visited a few scattered families of our household of faith, in and about N. Y. Then Bro. Hege had asked me to meet him on his arrival from Europe, and assist him in planning for a visit among our churches. The brother's short stay and his faithful testimony in our pulpits has, no doubt, been a blessing to our people and to himself. We trust that the impression he has taken back to our people across the ocean, will bind us all the closer to our common Lord and Master.

The several appointments, for the congregation at Canton, Ohio, were filled. After the communion service we had well attended meetings in a neighboring community. Some of the people there would hail a more earnest and spiritual work among them. But here too, as in so many places, we must deplore, that strife and contention are the sad result of much outward form and ceremony, and little spiritual life. Then how often does this state of things drive people into the other, equally fatal extreme of a shallow indifferent worldliness.—That we all might learn to walk in the liberty of the Gospel of Jesus Christ and in the Light of God! What a different spirit would then actuate the people of God, and how many more souls would be gathered into His kingdom.

My stay at Wadsworth could only be short. On account of Bro. Fredrick's sickness the congregation there was now without the much needed and desired help for this summer. It is hoped that arrangements may be made later, that the congregation at Canton may be, at least partially, supplied from Wadsworth.

The journey to Manitoba was rather long and tiresome. One experiences quite a change in climate during the distance of two thousand miles. Hot weather is felt here only at very short intervals. On June 15th I was shown to an open well that had ice in it one foot thick. During the long winters here the ground often freezes four to six feet deep. But in many places their soil is very productive. They raise the very finest grain and vegetables Their crops promise a large yield again this year. It would surely seem unaccustomed to you to spend some of the long mid-summer days here. The sun sets about 9 p. m., and twilight hovers along the northern skies until 11 o'clock; and between 2 and 3 a. m. dawn appears again. To appoint services at early candle light would mean to meet at about 10 p. m. Their "dœrfer" are gradually being broken up. The new houses and homes are, perhaps in most instances, an improvement on the old. A number of families are bringing their domestic life more in conformity with our American ways.

I visited and labored among the churches in both colonies, on the east and west side of the Red river. The former community numbers about 2000 the latter 8000 souls. Though we may be considered there too, by a certain class, as "disturbers in Israel," yet we always aim to keep the object of our work before us, not to be given to "proselyting," save for the kingdom of heaven. Multiplied instances might be enumerated where souls have come from darkness into light, and these are glad to have us work among them, for their own upbuilding, and also to help others out of ther erring ways. Several of their ministers and members have planned to attend our conference. They, and others in sympathy with them, are decidedly convinced, that for the salvation of the many, outside of Christ, about them, more earnest and united effort is needed. The proposed Normal school in Gretna, is to begin 1st September under Bro. H. H. Ewert. By request of Mr. Blakely, Sec. of the Board of Education, I spent a day in Winnipeg. He said they felt themselves under obligation for the interest we take in the people of Manitoba, and that they would do all they could to help the work onward. We too, surely feel grateful for the sympathy of those friends. Their weekly bible classes, prayer-meetings, a few Sunday-schools, and a missionary sewing circle are indications and movements that aim at more aggressive work, and a deeper christian life. Bro. Hœppner, one of their more earnest and spiritual young misisters, did some evangelistic work last winter. With some training and more experience, he may become a useful instrument in the Master's service. We hope the way will be opened to him, so that he can give his entire time and strength to his calling. The services conducted on Sundays, and during the week, were generally well attended. At our devotional meetings some of the brethren led in prayer while others spoke words of comfort and encouragement to sinners and to saints.

In Minnesota I visited five and in Iowa three of our congregations. The proposed conference which is to meet in October in Mt. Lake, Minnesota, has the promise of a large attendance. This cause too, needs our sympathy and prayerful co-operation. May the Spirit of God guide all the deliberations and meetings of our different conferences this fall, so that all may result in a more full consecration of our people to the Master's service, and a holier living in His presence.

We have great reason to be devoutly thankful to the Lord for the blessings He has added to our united work in the fields referred to. But much care and prudence, much of that "wisdom which cometh from above" is needed to carry on the entrusted work. We too, need to be on our guard, in these days of glowing reports, but so often deceptive statements, lest our work too, undertaken for the Master, be directed into channels, that savor too much of the human, and so little of the lasting glory of our divine Master. Momentary impulse has always been ready to rush headlong into new openings and prepared channels, for the sake of that preponderous element of selfgratification and the jubilant cry: "Success! success!" But lo, how often, when "tried by fire" and "weighed in the balance" there is found wanting so much, but remaining plenty of wind and lots of chaff.

Dear Bro., since we have seriously talked about this tendency before, we will only call to remembrance, that we, indeed, need much zeal and holy courage in our work; but, that we too, need always to apply our gifts and efforts with wisdom and judgment, and that, in perseverance. The result we may leave with the Master. If we but remain faithful to His call, and walk in the ways as He opens them before us. Then we, individually, will be built up most in our christian life, and the cause of Christ will be most successfully advanced.

Yours,
J. B. BAER.

FEELING IN RELIGION.

BY JOSEPH PARKER, D. D.

Feeling is just as much use in religion as steam is in an engine—if it drives the engine, it is good; but if it does not, it is not good for anything but to fizz and hizz and buzz. There are some people that seem to be like yard-engines, that never go anywhere, but keep puffing and blowing and hissing, and running up and down side-tracks, doing nothing, going nowhere. Feeling in religion is of no value at all if it does not propel us along the track of duty towards our final destination — God. Fine feelings, glorious feelings—we all have them after our measure; but fine feelings, quick responsive sensibilities—do you know that they have been the occasion of the ruin of some of the greatest geniuses that God ever gave to the human race? Feeling is a miserably cheap substitute for duty. It takes more than being happy on Sundays in church to be religious.

My friends, religion never stops short of holiness. It means that, first and last. Religion does not stop at feeling; religion does not stop at tradition, or at respectability, or at ecclesiasticism, or at painted windows, or at spacious cathedrals aisles, or eloquent preaching, or delicious music; religion means, always has meant, always must mean, the actual communion of the human soul with God in righteousness and holiness. And that kind of religion costs; it takes the best there is in a man to be religious that way.

The years of God are full and satisfying. Each soul shall have its turn; it is his "good pleasure" to give us the kingdom. There is so much room, there are such thronging possibilities; there is such endless hope!—*A. D. T. Whitney.*

MY COVENANT.

"One shall say, 'I am the Lord's,' • • and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."—Is. 44, 5.

We give the Covenant and Address to Young Christians by Alexander Patterson, as they will be helpful to many of our young readers.

After prayer to God to make it real to you, sign this and read it often. Keep it in your Bible :

Knowing I am a sinner against God, and in danger of perishing eternally, and believing Christ died for my sins, and rose again for my justification, (Rom. 4: 25) and has redeemed me from the punishment due to my sins, (Gal. 3: 13) and now invites me to come unto him and be saved ;

I DO NOW repent of my sins and forsake them one and all.

I DO NOW receive Jesus as my Saviour, (John 1: 12) and commit the keeping of my soul to Him. (2 Tim. 1: 12.)

I DO NOW ask and accept of Him a new heart, (Ez. 36: 26) and the gift of the Holy Ghost promised. (Acts 2: 38.)

I DO NOW yield myself to Christ to be His only and forever. (Rom. 12: 1.)

"Thanks be unto God for His unspeakable gift".

Name .....

Residence .....

Date .....

TO YOUNG CHRISTIANS.

You have received Jesus as your Saviour, and in proof of this and in gratitude to God, you have given yourself to Him. It is His desire and purpose that you should live a life of peace, joy, usefulness and victory over temptation.

Read John 14: 27 ; 1 John 1: 4—5 ; John 15: 8; Gal. 5: 16.

1. When tempted with doubts or fears as to you "holding out," read John 5: 24; Romans 8: 33—39 ; Isaiah 12: 2 ; Isaiah 41: 10.

If you have sinned, read 1 John 2: 1—2 ; 1 John 1: 9 ; and confess and ask pardon at once.

2. Have regular times for secret prayer. Begin every day with Jesus. Look to Him in every trouble and temptation. He will never leave you nor forsake you.

To know God's will study God's word. As you read it, ask the Holy Spirit to teach you its meaning. When you see clearly any commandment or teaching in the Word, *obey it without questioning*. Blessings come in proportion to obedience. Backsliding generally begins with stopping secret prayer and study of God's Word.

3. Stand up for Jesus everywhere and always ; never be ashamed of the step you have taken (Matt. 10: 32–33.) Many get into darkness by denying Christ.

4. Make no friendship with the world. Go to no place and engage in nothing in which you cannot ask and expect Christ to be with you and bless you. Anything that makes you feel less like prayer is wrong for you. Avoid doubtful things and whatever has the appearance of evil. Read James 4: 4 ; 2 Cor. 6: 14–18 ; Rom. 14: 23 ; 1 Thess. 5:22. Better make any sacrifice than place your soul in danger (Mark 9: 43—48.)

5. Love God's people ; they are now your people. Love them because of their relationship to you, and not because of their character. You are to love them aside from their goodness or want of goodness. This is a test of your own salvation. (1 John 3: 14—19.) Christ considers what you do to them as done to him. (Matt. 25: 40.)

6. Begin at once to work for Christ ; God has called you to this and has promised you help and success. (John 15: 16.) Don't expect to fail ; you will not. (Psalm 1: 1–3.) Have some special work ; "Consecrate and concentrate." Strive for a Crown of Glory. Your salvation is a free gift but your reward must be earned, Our Master pays wages here and rewards hereafter. (Daniel 12: 3 ; James 1: 12 ; 2 Tim. 4: 7–8 ; Rev. 22: 12 ; John 4: 36.)

7. Look for and hasten the coming of your Lord, (Titus 2: 12–15) so shall you be always ready for work, prayer, life, death and heaven.

Commending you to Him who is "able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy," (Jude 24: 25) and entreating your prayers, I remain,

Yours until the Day of Rejoicing,

ALEXANDER PATTERSON.

PETITION OF THE WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION FOR THE PROTECTION OF THE HOME—ADDRESSED TO THE GOVERNMENT OF THE WORLD

Honored Rulers, Representatives and Brothers :

We, your petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in alcohol and opium, and in other vices which disgrace our social life, makes misery for all the world, and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which makes the governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indefensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your government extends.

Who was that young man on the back seat in your last meeting? You did not know? Did anyone? Who shook hands with him? Where was the social committee? Do you suppose he will come again? If not, why not?—*Golden Rule.*

THE WORLD'S PETITION.

Thirty five nations are now auxiliary to the World's W. C. T. U., and the wearers of the white ribbon number today three hundred thousand strong. The "Great Petition" is the world-wide outreaching of these white-ribboners to protect the homes of all nations, and is the expression of a zealous, loyal love for "God and Home and Native Land and Humanity." It is a united, universal protest against legalizing and abetting the alcohol and the opium traffic—twin evils of Christian commerce and the greatest curses which afflict mankind.

It is the plea of the world's womanhood against "leading into temptation" and to "deliver from evil." It is to constitute the great Polyglot Petition of history. Already it has been signed by tens of thousands and translated into hundreds of dialects. The signatures are in the tracings of the "spider in ink" or the "goose track" representing almost every tribe and people. Two million names are to be secured. The petition, with all the signatures received, will be pasted upon white muslin half a yard wide and bound on one side with red tape and on the other side with blue, the whole to be tied with white ribbon, since red, white and blue are colors in the flags of almost all nations. It will then be presented to all the governments of the civilized world by appointed delegates of representative women. This petition has been actively circulated in Great Britain, Switzerland, Scandinavia, India, China, Japan, Ceylon, Australia, Sandwich Islands, Chili, Canada, and is now being circulated in the United States. We would extend the privilege to every woman of this nation to have a part in this plan and plea. While especially desiring the names of women, we want also the endorsement of men. Our object is to prove to rulers that "The woman's cause is man's," and that while we make the appeal, our action is approved by good and thoughtful men. Two copies of the petition are therefore simultaneously circulated, one for the names of women as petitioners, the other for the names of men as endorsers.

For the Mennonite.

MORE AGGRESSIVE WORK.

BY H. G. ALLEBACH.

Soul-saving is the great mission of the church. To speak comparatively, a single church should gather converted souls to itself every week. Think of a meagre band of young people, numbering from a dozen or fewer, to twenty-five, and scarcely more, admitted every year, and in some of our churches every two years? What a tortoise-like Christian progress is this! Think of churches that from year to year never grow at all, and are as spiritually dead as a stone! Outside of its walls, but within hearing distance, generations grow up and drift away with absolutely no spiritual capital with which to begin eternal life. Out of every hundred that are born into this world scarcely five are saved, and these too often not assuredly. Whose fault is it? Where lies the difficulty? Do you petulantly reply that such labors are herculean, and that only an idle dreamer or a deluded enthusiast entertains such notions? Are you one of those who say "What was good enough for my forefathers is good enough for me?" Does it seem to you that there might be too much noise or show or parade in the new plan?

Come aside, and study with me for a moment the progress of worldly enterprise. See what has been done in this field. From shanty and log-cabin to palace, from stage-coach to electric railway, from horseback to telephone, from a small colony to a great nation, from a wilderness to a land flowing with milk and honey, from "Hell-gate to the Golden gate"—where to all these things have you yet found a parallel? We dare to venture into the heart of the wilderness, to the bottom of the sea, into the bowels of the earth, above the fleecy clouds. We can outstare poverty, enslave the elements and turn the night into day. Without much exaggerating we can say that nothing is impossible to the go-a-head American. What can he not do with his imperious will-power? He desires to see the North Pole, and without any more ado, starts off and sees it. A woman is born deaf and dumb and blind, but by the ingenuity and perseverance of Yankee or rather American blood, eventually acquires an excellent education.

Now look at an individual case. You see a man working day after day for years. How industrious he is! He is continually on his feet, his brows are knit with a stern purpose, his lips are locked, his eyes never at rest. He gulps down his dinner instead of eating it. At night, his sleep, when not brief, is broken. He has a thousand and one cares and enterprises in his brain. His aim is to make a fortune; and if his constitution can stand the strain, he succeeds. And all this toil, this consecration of life to something temporal, which at the longest does not exceed fifty years in its limited benefits! And similarly, men seek a great name, social standing, and other busts of a more selfish character.

Why cannot the Christian church, and especially the Christian individual imitate the unrighteous mammon in all this? The faith of the worldly man seems boundless. As said nothing seems impossible to him, and just because he is willing to grapple with the so-called impossible, and thus masters it. Oh that such dauntless faith, such unbounded enthusiasm, such untiring industry, such skilful maneuvering might be consecrated to the work of soul-saving! What might not be accomplished?

The Christian religion is not vital enough. Its claims are not pressing enough. We stint the work too much, reduce it to a minimum. We do not elevate it to the dignity of a calling,—a vocation. In short, we do not go about it in a business-like way. We have no schedule specifying so much work in such a time. We do not go into it with the idea of getting out of it all we can. We invest no capital in it; we never hire ourselves to the Lord. It is too much of a holiday affair with us. We begin at randam, carry it on at hap-hazard, and end in like manner. How soon such spiritual business becomes bankrupt! What poor spiritual housekeepers we are!

There is abundant occasion for mission-work right around one's own homestead. Across the street you hear a man cursing—will you let him curse on? If you refer him to the minister, you may hear him curse at the minister. What then? Are you going to give him up in despair? And the immoderate drinker, the card-player, the non-church-goer, the man that abuses his family, the close-fisted church member—should you say in regard to these men that it is none of your business what they do with themselves—that you have enough to do to attend to yourself? According to Scripture, you should not. Paul says "Let us therefore follow after the things which make for peace and things wherewith one may edify another" "Let every one of us please his neighbor for his good to edification." These injunctions are general. They do not specify the *modus operandi* of edifying. The best and surest way in which you can influence your erring neighbor is to make him more susceptible to spiritual training. Go to the root of the matter, and urge him to seek Christ, to pray for grace. Pray with him yourself when you are persuaded that the Spirit can have a hold on him. Pray for him in your own closet. Try to envelop him in a spiritual atmosphere. With perseverance, win him to the Lord. When you have accomplished this he will forsake his evil ways without being told to do so.

This is the true method of reforming your "heathens" at home. Only live Christians, and members, of a live church can do this. But having restored one soul to Christ, you should not think you have done your share. "Be not weary of well-doing." It is true that you should reform yourself where reform is necessary, and if you are a true Christian you know this without my telling. Indeed, as a Christian, you can not help seeing that an unconverted man has not the desire nor the power to convert another—that the blind cannot lead the blind. If you are yourself converted you will grow in grace, and if you go about your Christian calling, your faults will drop off like dead leaves, from your character.

(To be continued).

JESUS GIVES LIGHT.

Foster gives us the story of "a poor laborer in France who was totally blind, but was relieved late in life by a skillful physician whose heart had been moved with compassion for him. Calling the poor man to him one bright day, he said, 'I can perform an operation, and the chances are even that you can see or die under my hand. Come to Paris. I will pay your expenses, and the experiment shall cost you nothing.' The poor man was glad to try a possibility that he might look upon the faces of his wife and children, which he had never seen. The experiment was made with entire success. He looked upon his wife and called his children by name. Then he turned from them to the surgeon, saying, 'let me look on my friend, the surgeon, who has opened all this beautiful world to me. He is better than wife or children or anything else.' For his vision he owed all to him, and was grateful." Yet we owe infinitely more to Christ, who performs a still greater miracle when he gives light to the sin-blinded soul. His healing is no experiment—he always saves. The expenses of the great work were paid by his own life-blood. How heavy then is the debt of gratitude we owe to him, and how unfailing should be our love and devotion!

A wretched-looking tramp called upon a woman some time after the war and asked for hospitality. The refined woman was turning from him in disgust, when he held out a letter to her from her dying boy on the field of battle. In this letter her boy told her how this man had been his comrade, had nursed him in sickness till death, and besought the mother to care for him as for himself. The mother made him her son. Will any parent reject from the fireside that Savior whose visage may be more marred than that of any other, but who has done so much for their sons and daughters?

If God's to-day be too soon for thy repentance, thy to-morrow may be too late for his acceptance.—*Seeker.*

THE MENNONITE.

A religious monthly journal, devoted to the interest of the Mennonite Church, and the cause of Christ at large, published by the Eastern Mennonite Conference.

A. B. SHELLY, ALLEN M. FRETZ, N. B. GRUBB. } *Publication Committee.*

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PHILADELPHIA, AUGUST, 1891.

CHILDREN'S DAY SERVICES AND YOUNG PEOPLES MEETING.

A Children's meeting will be held in the *Deep Run* church on Sunday afternoon, August 30th, at 2 o'clock. There will be preaching in the English language in the morning. If the weather is favorable, a meeting especially for the young people will be held in the evening. A number of ministers from the other churches will be present.

MISSION SERVICES AND CONVENTION

Following the Children's services, there will be held on Monday, August 31st, Mission services in the Deep Run church, as per following programme:—

Morning 9.30 Preaching.
Home Mission—
W. S. GOTTSHALL.
Foreign Mission—
A. B. SHELLY.

Afternoon 2 p. m. Convention, for the consideration and discussion of different subjects relating to mission work.

I. HOME MISSION WORK.

(1) What is it?—J. B. BAER.
(2) Our duties and probabilities.
ANTHONY S. SHELLY.

2. FOREIGN MISSION WORK.

(1) What do I owe to foreign mission? J. S. MOYER.
(2) Blessing for the home church.
A. B. SHELLY.

Besides these, other topics relating to mission work will be considered if time permits. All our brethren are cordially invited to attend and participate in this our first Mission Convention for the public consideration of this subject.

ALLEN M. FRETZ, *Pastor.*

MINISTERIAL CONFERENCE.

The next ministerial conference of the *Eastern District Conference* will convene in the Bartolet meeting house, on Monday, October 5th, 1891, at 10 a. m.

The following is the programme for discussion:—

I. Matter and manner of preaching.
N. B. GRUBB.

II. Preparing my next sermon.
J. S. MOYER.

III. Decency and order in worship. The Corinthian rule. 1 Cor. 14: 26-40. What it is, and is it practicable in our time? A. B. SHELLY.

IV. The peace bestowed by Christ.
ABRAHAM GOTTSHALL.

V. Exegetical or Homiletical, which s preferable? Illustrate with Matt 13: 14—17. WILLIAM S. GOTTSHALL.

VI. What can we do for our young members to effect their spiritual growth?
ANTHONY S. SHELLY.

ALLEN M. FRETZ, Chairman.

DISTRICT CONFERENCE.

The next semi-annual session of the Eastern District Conference of the Mennonite church of North America will convene in the Bartolet meeting house, on Tuesday, October 6th, at 9.30 a. m. The first session will be devoted to the regular conference preaching services.

ALLEN M. FRETZ,
English Secretary.

Dr. Brooks, of St. Louis, in enforcing the thought that the normal Christian would desire the companionship of Christ more than anything else, said, in illustration: "My little girl recently came into my study, and I said to her, 'Well, my child, what do you want?' She answered quickly, as she took a seat near me, 'Nothing, papa, only to be with you.'"

CHURCH DEDICATION.

The brethren at Meadows, Ill., have built a new Church this summer, and on Sunday, June 21st, it was formally dedicated to the Service of God. The dedicatory sermon was preached by Rev, Michael Kinsinger. An all day service was held, and sermons were preached by Revs. S. Stehle, Joseph Zehr, Peter Schantz, and David Augsburger. Rev. Joseph Stuckey, bishop of the district was to be present, but was detained in Nebraska whither he had gone in the interest of Home mission work. The church is 34 x 40 feet, finished and furnished at a cost of $1500. The congregation numbers sixty-one members. They have no stated pastor, but depend upon the neighboring churches to supply them with preachers. A flourishing Sunday-school, superintended by Andrew Vercler, meets every Sunday. J. J. C.

THE EVANGECIST AN ORGANIZER.

A brother who is greatly interested in such matters sends the following communication. All of his conclusions may not be accepted, but it is written in a good spirit and may stir churches to do evangelistic work as well as ministers.

In the first place, the evangelist or leader must be a thoroughly consecrated, active man of God, thoroughly alive to the interests of the work, and always willing to set the example in all good works; a good schemer in organizing and carrying on works, seeking at all times to push to the front all available talent, as rapidly as possible, reserving the directing background for himself. In order to have success, work must be found for all hands, and wherever those in charge make their work a study, they will find willing hands and work for all.

Committees must be formed, each with its special work, so that each member shall feel a personal responsibility for the success of some work. One great feature of committees should be to develop leaders; also the spirituality of the members, this to be done by practical experience and by faithful study of the Scriptures,

In regard to finances, we will continue to complain of small collections until we open our eyes and set the foot down on all the present nonsensical plans of raising money. I make it a point to denounce whenever I can these schemes—such as fairs, dinners, suppers, assessments, etc.

Now the plan I would work on is this: When a preacher seeks a field of labor, let him find a place where he thinks he can do the most good—go there, work hard, preach sound doctrine, let his only aim be to faithfully carry out, by the help of God, the work he has undertaken and say nothing about salary, but thankfully take what is given him, believing that it is all if not more than he is worth.

The duty of the church must be to provide bountifully for its pastor, reward him well for his labors, and not confine him to a small and inadequate salary, as he must live; give liberally to all good works, and be an example in all things, and no true man of God dare hoard up the earnings of his labor and expect the blessings of the Master to continue with him.

This plan can not be adopted immediately, but can be worked up to in a comparatively short time with the proper effort being put forth.

Instead of using the present means of raising money, we must depend entirely on the voluntary weekly collections on Lord's days. God's work is entirely too important and sacred to be carried on by begrudged offerings, assessments, dues, monkey shows, etc. If we do our whole duty God will bless and increase the power and value of the one dollar from the cheerful giver more than the three dollars from the uncheerful and begrudging.

We must hear more from the pulpit on the necessity of giving; it is an act of worship as much as anything else. We should settle accounts financially with the Lord each week, "as the Lord has prospered us." Giving is also a prayer. No one need expect God to hear and answer his prayer for the success of the church unless they put into it their labor and their money. All missionary works must be handled the same way. Each one is personally offered rewards for well doing; each one must accept the responsibility, to the fullest extend of their ability, for the salvation of the world.—*Selected.*

MISSION DEPARTMENT.

A MISSIONARY'S EXPERIENCE IN AFRICA.

Conclusion.

At last, in his discouragement, Mr. Richards began to study the Scriptures anew for himself, feeling that there was some mistake in his preaching. In the early days souls were converted; why not now? Had the Gospel lost any of its power? If heathen then turned from their idols to serve the living God, why should not these people in Banza Manteke do the same? He studied the Gospel and the Acts of the Apostles, and began to see his mistake. The commission is not, "Go ye into all the world and preach the Law," but, "Go ye into all the world and preach the Gospel."

It was the turning-point in the work of this lonely missionary. He determined to preach the Gospel. Five times in four chapters Peter accuses the people of the crucifixion of Jesus. Another thing that struck him was that the disciples were bidden to wait until they were clothed with power from on high. He felt that he had not this power. He went again to his work, determined to preach the Gospel, and cry to God for the promised power.

Then he had to decide precisely what the Gospel was. If he preached Jesus and Him crucified, the people would want to know who Jesus was. He decided to take Luke's gospel, as this seemed the most complete and the most suitable for Gentiles. He began translating ten or twelve verses a day, and then read and expounded them, asking God to bless His own Word. At once the people were more interested in the Gospel than they had been when he preached the law. As he went on he was greatly encouraged.

When he came to the sixth chapter of Luke, thirtieth verse, a difficuly arose. The people were notorious beggars. They would ask for anything they saw that pleased their eye—his blanket, his knife, his plate—and when he would say he could not give the things to them, they would reply, "You can get more." Here now were the words of the Gospel: "Give to every man that asketh of thee." The missionary was greatly perplexed as to what to do with that verse. He let his helper in translation go away, and went to his room to pray over the matter. The time for the daily service was drawing near. What should he do? Why not pass over that verse? But his conscience told him that would not be honest dealing with the Scripture. Time for service came: but, instead of advancing he went back to the beginning of the Gospel, reviewing the earlier part. Thus he would gain time.for fuller consideration of the text. Still he could not find that it meant anything but just what it said. He consulted a commentary, and it said Jesus was giving general principles, and that we must use common sense in interpreting His words. But this did not satisfy the missionary. If we are allowed to interpret one Scripture in this way, why not others? Leaving the meaning to be decided by "common sense" seemed a very unsafe course.

After a fortnight of prayer and consideration he concluded that our Lord meant just what He said; and he went and read it to the people. He told them that this was a very high standard, and it would probably take him a lifetime to live up to it; but he meant to live what he preached to them. After the address the natives began to ask him for things, and he gave them what they wanted. He wondered whereunto this thing would grow; but he told the Lord he could not see any other meaning in His words. However, the people were evidently deeply impressed by his course. One day he overheard one say: "I got this from the white man." Then another said: "I am going to ask him for such a thing." But a third said: "No; buy it if you want it." The leaven of grace was working in their hearts. After that they rarely ever asked him for anything.

Mr. Richards then went on translating and expounding Luke's gospel, and the interest continually increased. The climax was reached when he came to the account of the crucifixion of Christ. There was a large congregation the day he read this passage. He reminded the people of the kindness and goodness of Jesus and of His works of mercy, and then pointed to Him nailed upon the cross between two thieves, and sasd: "Jesus never would have died if we had not been sinners; it was because of your sins and mine that He died." The impression was very deep. It seemed that indeed the Holy Ghost had fallen upon the people.

He continued preaching. One day, as they were returning from a service, Lutale, the man who had helped him in translating, began to sing one of the Congo hymns. His face shown with joy, and he said: "I do believe those words; I do believe Jesus has taken away my sins; I do believe He has saved me." After seven years of toil and weary waiting and suffering here was the first convert at Banza Manteke. At once Lutale began testifying what the Lord had done for him. But the people became his enemies and tried to poison him. He had to leave his town and live with Mr. Richards for safety. For a time there were no more converts. However, the people were stirred. By and by the king's son became a Christian. Shortly after this another man came with his idols, and placeing them on a table, said, savagely, that he wanted to become a Christian. He soon began to preach. So the work went on until ten were converted. These all had to leave their own homes, however, as they were threatened with death. The missionary now shut up his house, and taking these men with him, went from town to town preaching the Gospel. The people were greatly moved, and one after another came over to Christ's side. Two daily meetings were held, and inquirers were numerous. The work continued and was blessed, until all the people immediately around Banza Manteke had abandoned their heathenism. More than one thousand names were enrolled in a book of those who gave evidence of real conversion.

Four years have now passed, and Mr. Richards has carefully noted the results of the work. Most of the converts are holding on their way. About three hundred have been baptized. The Church is earnest and spiritual. There has been much persecution, but the Christians have not been intimidated by this. Many examples of earnestness are reported. Materials for a chapel (provided through the liberality of Dr. Gordon's church in Boston) were brought to a point fifty or sixty miles distant, and the people carried them all the way to Banza Manteke, over rough roads. Some of them went four or five times, each trip requiring a week. In all there were about seven hundred loads, of sixty pounds each, and the whole chapel was thus carried, and without charge.

The people, thieves before, became honest. Liars before, they now became truthful. They have also become industrious and cleanly. The women want to dress better. The men are more energetic and industrious. Witchcraft, poison-giving, and all such heathen practices were put away by those who confessed Christ. Many brought their idols, and at the first baptism they had a bonfire of images, destroying thus every vestige of idolatry.

A CHURCH OF MISSIONS.

Of all christian denominations carrying on mission work among the heathen, there is none other, which deserves the title, "a church of missions" more fully than does the Moravian church. The Moravians have been among the first to engage in heathen missions in modern times, and they have from the beginning, as ever since, carried on the work with a great amount of zeal and energy. The Moravian church belongs to the smaller churches, as to the number of its church members, yet it has established, and is at present maintaining, a greater number of missions among the heathen than almost any other church in existence. They have one missionary in the field for every sixty of their church members at home, and their annual contributions for foreign missions show an average of *twelve dollars per member*, whereas the average amount annually contributed for foreign missions by the Christians of our land, is *twenty five cents*. What a contrast! One particular church contributing twelve dollars per member, and all Christians combined only twenty five cents per member! Would all churches persue the foreign mission work with the same amount of zeal, and would all Christians show the same amount of energy and self denial in carrying out the injunction and in obeying the command of our Lord in regard to the preaching of the gospel to the heathen, manifested by our Moravian brethen, it would not require many years to have the gospel preached to all the nations on the globe!

Bishop Hare, who knows whereof he writes, exclaims: "Nine Sioux Indians nobly working in the sacred ministry! About 40 Sioux Indians helping them as licensed catechists. Fourty branches of the Woman's Auxiliary among the Sioux Indian women. Seventeen hundred Sioux Indian communicants. Sioux Indians contributing nearly $3000 annually for religious purposes. But what impression have all these solemn but cheering facts made upon the public mind as compared with the wild antics of the heathen Sioux Indians, which excited the attention and stirred the feelings of the country, and daily occupied column after column of the newspapers for weeks?"

According to Dr. Sheldon Jackson, the Presbyterian church now has seven missions and four churches, with from seventy to eighty communicants each, in Alaska. The church in Sitka has 360 communicants. Besides the Presbyterian church the Moravian, the Protestant Episcopal, the Methodist Episcopal, Congregationalist, the Roman Catholic and the Anglical church have missions in Alaska.

There are three mission steamers on the waters of the Upper Congo (Africa). They convey preachers and teachers to the various stations on the great river and carry supplies when needed.

There are about 30,000 children of school age in Chicago who are not in school and not at work.

A Young Men's Christian Association has been established in Jerusalem.

SUNDAY SCHOOL.

POINTS IN SPIRITUAL APPLICATION OF THE LESSONS.

Subject for the Quarter: THE HEAVENLY LIFE

Lesson 10th, Sept. 6. It makes us children of God.
" 11, " 13. It makes us to see heavenly things.
" 12, " 20. It is watched over by our Shepherd.

Lesson 10. Sept. 6.—*It makes us children of God.*

As a rule, children partake of the nature, appearance and inclinations of their parents. Their condition and circumstances in life are too, often shaped by the condition and circumstances of their parents. Note, a king's son, or a beggar's son; the child of an American citizen or of a Chinese citizen. Read the *Golden Text:* If we will receive Jesus and the Heavenly Life he brings us, we will become sons and daughters of God. He will give us a *Name;* we will partake of His *nature*, and belong to His *country*. All things are ours, and though our condition here may be as widely different as those of prince and beggar, in the life to come we will all be alike—*the children of a king.*

Lesson 11. Sept. 13.—*It makes us to see heavenly things.*

It is a terrible thing to be blind; to be debarred from seeing the beauties of nature, and the things that surround us. Jesus opened the eyes of the blind to teach us something. How different must have been his life after he could see. There is a seeing with the eyes and a seeing with the heart. We see the outward beauties of nature with our natural eyes; but when once the heart is filled with the Heavenly Life, we can see the greatness, goodness, power, and love of God as plainly as we see with the eyes the natural works of God. In order to see heavenly things, we must come as the beggar to Jesus, and have our hearts illuminated; yea receive from him the light of *life—heavenly life.*

Lesson 12. Sept. 20.—*It is watched over by our Shepherd.*

We have learned many things about the *Heavenly Life*—whence it comes, what it does, what it is, what it needs, and some of its blessings. Besides all this we want something more. We want some one that can watch over us and preserve us from going astray, and losing the *Heavenly Life;* one who will supply all our needs, that we may fully enjoy it. This we have in our lesson to-day. Jesus is our Shepherd to provide food and water, to give us protection and lead us in paths best for our Heavenly Life here below. He is a *good* Shepherd,—a *gentle* Shepherd,—a *loving* Shepherd, *interested* in everything that concerns us, knowing us each by name and knowing all our needs. Our duty in this Heavenly Life is to *hear*, *follow* and *obey* our Shepherd, and that from love to him. Then, at last the Shepherd will take us to himself to his fold above; and we shall never, *never want.*

Take the children into the Sunday-school from four to sixteen, and they having tasted the sweets of knowledge from the best fountain will want more, and the Christian college will swing its doors to welcome them. These two institutions are to furnish the safe leaders of our nation in the years to come.

One very hopeful feature of the present is the desire on the part of the students to have more time and space in the course given to the study of the English Bible. This comes as a request to the Board of Trust.

This indicates that in the West, at least, the colleges are not being carried away by the current of skepticism.

The instruction in the Sunday-schools and the home should lead up to this and with 8,649,131 children and youth in all the Sunday-schools in the United States we have every reason to look for a rapid gain in the number of Christian young people in our schools and colleges hereafter, who will desire to make the study of the Bible a prominent feature in the college course.

No doubt the movement among the college students towards the foreign mission fields is having an influence on the religious life of all our colleges. This movement illustrates what mighty things may yet be accomplished by the colleges and seminaries of our country.

The movements forward in all lines of religious work reminds us that the present schools are not able to turn out the men and women as fast as their services are called for in the various branches of religious work.

As soon as a class graduates from a theological seminary every member is wanted; all the training schools for Christian lay workers find it difficult to keep their students until they have completed the course of study, and each year calls are more numerous and urgent. Truly the building of our institutions of learning for Christian education has not been overdone, nay, it has not more than begun.

Record of Christian Work.

A SUNDAY SCHOOL BOY IN A MINE.

A Sunday-school superintendent recently returned from Europe says: "While I was travelling through Wales there was an accident in one of the mines. A number of men and boys were shut up in a part of the cuttings, and men were laboring night and day to cut through the dense mass of timber and rubbish which barred the escape of the prisoners. It was feared that the deadly gas of the mine had killed them, but it was possible they might be alive, so the men worked on. Some of them had sons or brothers on the other side of that wall of debris, so it was no wonder they worked hard. But their labor was lost. When they made a passage through every one was dead. I visited some of those bereaved families. In one a boy of fifteen was dead. I asked about him. 'Well sir,' said the father, 'it's hard to lose him, but if one of us had to go, it's best it should be him. He was the only one fit to go. I've never run much on religion, nor have any of us but him. He was a regular Sunday-school boy. We used to laugh at him, but he held on. When we found him he had his Testament in his poor dead hand!' They showed me the little soiled book. Several of its leaves were turned down and on one of those I read the words: 'Be ye also ready, for in such an hour as ye think not the Son of man cometh!'"

A MISTAKEN TEACHER.

At the recent anniversary of the English Sunday-school Union, a clergyman said: "I have always taken a deep interest in the Sunday-schools connected with the two churches of which I have been pastor. Now, in my first charge when I was a young man we had one teacher named Ward. He was rather a dull man but very painstaking. He knew his failing and exaggerated it. He would say, "I am not fit for this work, I cannot interest the boys. I cannot keep their attention. You need a brighter man.' Then he would resign and we had to talk him over. We held him to his post by making him confess that he ought to stay until a better man could be found to take his place. We never found a better man, for he was really good, and in earnest. At last we lost him. He left the town to live in Edinburgh. He went away believing that his Sunday-school work had been a failure. Now mark this: Only six weeks ago a missionary from Central Africa attended at my church to speak at a missionary meeting we were having. It turned out in conversation that when he was a boy he had been in my first Sunday-school and was in the class of Mr. Ward, that discouraged teacher. He said to me, "I want to find that man out if he is still alive. I want to thank him for what he did for me twenty years ago." I say to every teacher here, never be discouraged. "Though the vision tarry, wait for it, because it will surely come." (Heb. 2: 3.)

The great work of the Sunday-school is to lead the dear children to the great children's friend—Jesus, the Good Shepherd, to whom they belong and in whom they alone can find real peace and joy for time and eternity. To do this it is a well established fact that the teacher must be imbued with the same spirit and nature as the Good Shepherd possesses. These are, love, kindness, resignation, and consecration. Willingness to spend and be spent for the sake of saving souls. Dear teachers, do you possess these marks? If not, you can get in possession of them by going to Jesus in prayer, learning of him to be meek and lowly, and following him as your shepherd.

J. A. Pennington, superintendent of a Sunday-school in Coldwater, Kansas, has in his school what is known as a "birthday box." It is in full sight of the school, and has plainly marked on its side the words "Birthday Offering." After the general collection is taken in the school a call is made for birthday offerings. If there be scholars or teachers present to whose birthday this is the nearest Sunday, they respond to the call by going to the box and depositing an amount equivalent to one cent for every year they have lived. While this is being done, the school engage in singing an appropriate hymn. The plan is said to work well.

Praise is pleasanter to hear than fault finding, and will do more good. Before scolding a restless child, watch a moment, and see if you cannot find something to commend him for. If you can, his pleasure at the praise and his gratitude for your forbearance will generally lead him to correct his error, and the whole atmosphere will be better than if you had administered a sharp reprimand.

THE YOUNG PEOPLE.

A PRAYER FOR TRUST.

I ask not Lord, that thou wouldst make
My pathway smooth and bright;
But only that my feet may walk
Where thou dost send the light.

I pray not for untroubled bliss,
Nor for a cloudless sky,
But only that, or shine or storm,
To thee may bring me nigh.

I only ask that thou wouldst be
My escort and my friend;
That thou wouldst lead me as thou wilt,
And keep me to the end.

THE RECENT CHRISTIAN ENDEAVOR CONVENTION.

As announced in these columns in July issue the International Christian Endeavor Convention was held at Minneapolis on July 9th till the 12.

All that was expected of the Convention both as to members and enthusiasm was abundantly realized. At the first opening exercises, though several delegations including those from Washington and New York, had not arrived, there were over twelve hundred delegates present. Dr. Clark's address showed that he was deeply moved by the magnificent assemblage, which the call of the United Society had brought together. It was gratifying to observe that each speaker emphasized the paramount importance of keeping the society strictly apart from denominational lines. It may be hoped that their words will be heeded. The beauty, power and usefulness and all the future prospects of good in the society, hinge on its being unrestricted by sectarian limits.

The spirit which pervaded the convention throughout, was one of love to the Master and all who love him. The favorite topic was the winning of souls and the best methods of advancing Christ's kingdom on earth. The watchword, which became the key-note of the proceedings, came, as was fit, from the founder of the organization, Rev. Francis E. Clark. "The two most prominent features of the movement," he said, "are Fidelity and Fellowship." Fidelity to the local church, and fellowship in common method of service. "I believe," he cried, and the convention heartily applauded—"I believe in the communion of saints. Telegrams and letters of congratulations came from all the lands, in which C. E. societies exist. From Japan and Liberia and other far distant lands the same expressions of hearty good-will were received and to these were added the words of a Chinese delegate, who said, "Chinee come slow but he come sure." It was decided to hold its sessions next year in New York. It would not be surprising if its delegates by that time should number twenty thousand. The record of the past year, the reports of rapid increase and the spirit which prevailed at Minneapolis, all indicate the elements of strength, vitality and progression. An organization whose power for good has been tested throughout the world, and in twenty different denominations, is one that must grow with ever increasing speed. The world and the secular press who were prone to look upon the Church of Christ as a divided host, has now had an opportunity to see a battalion of fifteen thousand strong, representing army out of a score of different denominations numbering over a million, acting together in a common cause.

LET YOUR LIGHT SO SHINE.

An earnest and godly minister relates the following incident, and gives us the lesson that it teaches.

During a voyage to India I sat one dark evening in my cabin, feeling thoroughly unwell, as the sea was rising fast and I was a poor sailor. Suddenly the cry of "Man overboard!" made me spring to my feet.

I heard a tramping overhead, but resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man.

What can I do?" I asked myself, and instantly unhooked my lamp. I held it near the top of my cabin, and close to my bull's eye window, that its light might shine on the sea and as near the ship as possible. In half a minute's time I heard the joyful cry, "It's all right; he's safe," upon which I put my lamp in its place.

The next day, however, I was told that my little lamp was the means of saving the man's life; it was only by timely light which shone upon him that the knotted rope could be thrown so as to reach him.

Christian workers, never despond or think there is nothing for you to do, even in dark and weary days. "Looking unto Jesus," lift up your light; let it "so shine" "that men may see," and in the bright resurrection morning what joy to hear the "Well done!" and to know that you have, unawares, "saved some soul from death!"

Selected by LIZZIE SHADDINGER.

The following interesting statistics are given out by the Illinois Young Men's Caristian Association: According to the late census 720,000 young men live in Illinois; 500,000 of them never attend any church; 150,000 of them attend church occasionally; 70,000 of them are church members. Of the 1,117,000 men engaged in all occupations in Illinois, 690,000 are young men. Many thousands are employed in occupations hazardous to soul and body. If the young men go to ruin they carry with them all interests of business, the entire social structure. The Young Men's Christian Associations of Illinois are using the time of seventy-two men to transact their business, which is carried on at an expense of $336 per day; while, on the other hand, the saloons of Illinois are using the time of 15,627 men to prosecute their traffic, which costs its supporters $274,499 per day.

The editor of this department will be glad and thankful to receive information from readers of THE MENNONITE who are members of *Societies of Christian Endeavor, Young Men's or Young Women's Christian Associations, etc.*, as to the progress of work in their respective localities, and practical suggestions on the best methods of increasing their efficiency and usefulness. Also articles from such members on different subjects interesting and edifying to our young people. The publication of such communications will be helpful to other organizations as "iron sharpeneth iron."

Can not we in our church follow the example of our Baptist brethren and effect a young people's organization in which all our churches throughout our land, or at least in our General Conference can conscientiously unite to the edification of our young people and the advancement of Christ's kingdom among us? Or shall we fall in line with the general movement of the *Young People's Society of Christian Endeavor?* We would be pleased to receive expressions on this subject.

The Young Men's Christian Associations own buildings and other real estate to the value of over $12,250,000; the total indebtedness is less than $2,500,000; 1,038 persons are engaged as general secretaries and other officers; 779 reading rooms and 649 libraries, containing almost 500,000 books, are reported; the total membership is 225,500.

The young people of the Baptist churches of the United States, met in convention in Chicago, lately, and organized "The Baptist Young People's Union of America." Leading men of that denomination were present to assist in the organization. There were nearly 3,000 delegates in attendance, representing half a *million* young people.

Show me what thou wilt have me to do. As the heavens are higher than the earth, so are thy ways higher than our ways. We are impatient, for our life is but for a moment. Thou art from everlasting; therefore is thy patience full of long-suffering. O Lord, I adore thee! Thou hast made me for thyself, and I am forever thine.—*Fenelon.*

The real value of food or medicine is to be judged, not by its taste, but its good effects. Food that strengthens, medicine that cures, is good. Is not this the true test of preaching? Not the sermons that please and thrill, but the ones that arouse us and make us strong and cure us from sin, are the best sermons.

Thou canst not change one little drop
That Heaven has mixed for thee:
However bitter be the cup,
It may thy healing be;
And in its dregs thy sweetest hope,
Thy soul at last may see.

From the Greek.

QUESTION CORNER.

No. 9.

BIBLE QUESTIONS.

52. What is the Bible definition for *Faith?*

53. Where is *faith* first found in the Bible?

54. Who built the city of Babylon,—what descendant of Noah?

55. From which grandson of Noah is the Jewish race descended?

56. Who was the good man in an exceedingly wicked city?

57. Who lamented "Our bones are scattered at the grave's mouth?"

58. Where are we told that if we do not forgive we cannot be forgiven?

ENIGMA NO. 9.

An Acrostic.

1. A man of Judah of the family of Pharez.
2. A prophet.
3. A country.
4. A mountain.
5. One of the sons of Ham.
6. A musical instrument.
7. A river.
8. An adjective used in describing the nationality of a prominent apostle.

The *initials down* and the *finals up* give the names of two brothers.

Answers to Questions and Enigma in July Number.

38. *Samson,* (1) killed a lion with the bare hand, Judges 14: 6. (2) Carried away the gates of the city Gaza, Judges 16: 3. (3) Pulled down the house upon the Philistines, Judges 16: 30.

39. *Job.* (1) When Satan, with permission from the Lord destroyed all his possessions and took the lives of his children; he worshipped God and blest his name. (2) When he himself was sorely smitten with boils, to tempt him to curse God; he still retained his integrity, and expressed knowledge in a living redeemer.

40. Psalm 84: 11; Revelations 21: 23.

41. Psalm 26.

42. Antioch.

43. Job 14: 2; Isaiah 40: 6; James 1: 10; 1 Peter 1; 24.

44. Jericho.

ENIGMA NO. 7.

1. *Peninnah.* 1 Sam. 1.
2. *Ephesians.* Eph. 2: 1; 2: 14; 5: 23.
3. *Abigail.* 1 Sam. 25.
4. *Corinth.* 2 Cor. 13: 11.
5. *Esau.* Genesis 33.

Peace.

We Christians count ourselves infinitely better than the heathen, and we certainly ought to be. But is there not a touch of Phariseeism in our pride? And are we not in some things down very close to the pagans? See the truth pointed out in the following incident: At Bombay, a collector of curiosities has a Chinese god marked "Heathen Idol," and near it a gold piece marked "Christian Idol."—*Michigan Advocate.*

THE TREASURY FOR PASTOR AND PEOPLE for August is overflowing with articles rich in thought, varied in subjects and numerous in quantity. No fair-minded person will complain of it in any particular, and every preacher, Christian worker and Biblical student will hail it with pleasure as an indispensable aid.

The portrait of Dr. G B. Eager, of Anniston, Ala., a view of Parker Memorial Baptist Church of which he is pastor, and the portrait of Mr. Duncan T. Parker, its founder, are the illustrations. Dr. Eager's sermon is excellent and the life sketch of Dr. Eager and of Mr. Parker are exceedingly interesting. God's Gospel for Man, by Dr. Stalker of Glasgow, preached in New York, ought to attract attention; and also the Grand Co-operation, by Prof. J. A. Broadus. The Exegetical Comment on The Mystery, by G J. Schilling, The Expository Lecture, by Dr. Boland, on The Grace of Liberality, The Living Issues—The Unity of Genesis I and II. Chapters, by Professor Green of Princeton, are each of supreme value. There are also Leading Thoughts of ten sermons by eminent preachers, and Dr T L Cuyler's sketch of Dr. A. Maclaren of Manchester is worth the yearly subscription price of the magazine. Other most valuable articles are, The Limits of Responsibility, Inspiration and Higher Criticism, The Pulpit, Ability for the Pulpit, The Ethics of Prayer, Objections to Missions, Feeling in Religion, The Ideal Home, The Sermon for the Masses, The Sunday-school Cause, Ministerial Breakdowns, Sermons—Long and Short, Preach the Word etc, etc.

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MARRIAGES.

PETERSON—STOVER.—In Philadelphia, Pa., on August 10th, 1891, by N. B. Grubb, M. Lauritz H. Peterson to Miss Mary Etta Stover, all of Philadelphia, Pa.

DEATHS.

FRETZ.—On August 2nd, near Blooming Glen, Pa., Levi L. Fretz, aged 61 yrs., 10 mos. and 8 days. Interment on the 7th at the Blooming Glen Mennonite church, amid a very large concourse of people. Services by Allen M. Fretz. Text: Heb. 13, 13—15. The deceased, with one of his daughters, was on his return home from the Perkasie camp-meeting, when he was overtaken with apoplexy of the heart, resulting in instant death. He leaves three orphan daughters to mourn his sudden death, but what is their loss, is his eternal gain. In peace rest his ashes.

LANDIS.—On July 23rd, 1891, in Blooming Glen, Pa., Simeon C. Landis aged 42 yrs. and 7 months. Interment on the 27th at the Blooming Glen church. Services were conducted by Allen M. Fretz, Abr. F. Myers and Henry Rosenberger. The deceased was from childhood afflicted with epileptic fits, which became more severe as he advanced in years, till it brought on nervous prostration and culminated in death. He is now released from all his sufferings. He leaves a widow and three children to mourn their loss.

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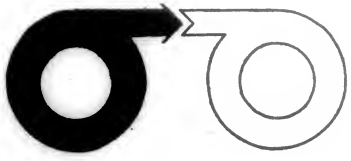

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